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COMMUNICATIONS.

For the Western Recorder.

DOCTRINAL DIALOGUES.---No. III.

Pilgrim. Suppose yourself to be in a foreign country, ignorant of the laws of the realm, but desirous of knowing them, while yet you were not exactly in circumstances to receive the instructions of any regular teacher. How would you manage?

Worldly. I would have recourse to books.

P. Books are not always genuine; and being among strangers, you might be imposed upon.

W. True. But I should look for the evidence of genuineness in the character of the books, and in the acknowledged reputation of the writers.

P. What if the volume put into your hands as a national code, should, on examination, be found to bear this evidence?

W. Then I should study it, without farther hesitation.

P. But what if some of the laws were found to disagree with your preconceived notions of propriety?

W. Still I must study them, and consent to be governed by them.

P. You would not presume to call their existence in question, after you had ascertained the genuineness of the books?

W. No.

P. Would you be continually spending your breath in condemning them, before you had given yourself time to ascertain their mutual relations and bearings?

W. That would be unwise.

P. What if any passage happened to appear obscure?

W. I would compare it carefully with other passages of a similar nature; or would pass over it, for a while, till I could gain some further knowledge of the general character of the code.

P. And what if the volume contained a system of cases and decisions, as well as of authoritative enactments?

W. The former would help me to understand the latter.

P. You would be sure of this?

W. Undoubtedly.

P. But let me suppose farther, that you had no pervious knowledge of the science of jurisprudence. Would you then make it your first business to condemn the code?

W. That would be monstrous!

P. What if the nation had been renowned, and its legislators celebrated for wisdom and integrity?

W. Worse and worse.

P. You would be proportionably docile?

W. Certainly.

P. Under such circumstances you would not first trust to your judgment in framing a system; and then judge of the *genuineness of the code*, by its correspondence with your scheme?

W. The question as to its genuineness, you see, would have been previously settled.

P. You would endeavour to be a simple-hearted learner, and not suffer yourself to be biassed by your private judgment, as respects the true interpretation of the code?

W. Yes, certainly: But what of all this?

P. Neighbour Worldly, the bible is the law-book of heaven. Do you believe it?

W. Why, I cannot say that I disbelieve the bible.

P. Do you *believe* it?

W. Yes.

P. Are you willing to regard it in the light I have just mentioned?

W. Why—yes—I suppose I ought to regard it thus; but—

P. But what?

W. There are different ways of interpreting the bible, you know.

P. But do you treat it as you would treat the law book of a foreign country, in the case I have supposed?

W. Why, I do not see but I treat it as well as the rest of my neighbours do.

P. But be candid.

W. We all treat it with too much neglect, perhaps.

P. No wonder, then, it should be variously interpreted.

W. True.

P. But why not treat it better?

W. It is hard to be understood.

P. Why so?

W. So it has always seemed to me.

P. Perhaps it would appear otherwise, if you were to treat it differently.

W. But Christians are not agreed about it, among themselves.

P. Christians are but imperfect beings. They do not always read or reason as they ought.

W. Then why complain of those who do not pretend to so much?

P. The faults of Christians will never make you wise unto salvation.

W. Yes; but if Christians cannot understand it alike—

P. Don't say *cannot*.

W. But if they *do not*—

P. They might understand—

W. But if they *do not*; then with what colour of propriety can they urge—

P. Because all are equally concerned in the import of the scriptures.

W. But so long as Christians are disagreed, why may we not say, "Physician, heal thyself?"

P. If this would heal your *own* disorder, you might. But let me tell you, there is not that disagreement among real Christians which you seem to imagine.

W. How can that be?

P. Just refer to the case of the law book above mentioned. Do lawyers agree about the *precise* interpretation of law, in *every given case?*

W. No.

P. Sound lawyers are sometimes known to differ in minor matters.

W. Certainly.

P. Is this necessarily owing to the obscurity of the laws?

W. Probably not.

P. How else do you account for it?

W. I perceive your drift; but I shall never believe that Christians are substantially agreed, while there are so many kinds of them—Armenians, Antinomians, Calvinists, Roman Catholics, Protestants, and of the latter some eight or ten denominations, each tenacious of its own peculiarities, and jealous of the influence and power of its rivals. It is nonsense to say that Christians are agreed, under such circumstances. I shall never believe it; and for my part, I think it will be quite in season for them to undertake to correct other people when they have learned to agree among themselves. I think they have quite work enough to do at home yet. That's my opinion, and I am free to declare it.

P. If such an opinion could really avail you any thing, there might be some propriety in your retaining it. But for ought I can see, it makes the case worse instead of better: For if you are to be finally tried by a law that you cannot understand—

W. Perhaps we are not so bad off as you imagine. If Christians may differ so very widely, and after all go to heaven together, I think that others, who live a good moral life, will stand as good a chance as they.

P. But to the law and to the testimony. This is not a matter of chance.

W. You are not agreed, I say, in expounding it.

P. Can this circumstance alter its nature or importance?

W. But you pretend you *are* agreed.

P. And you insist positively that we are not.

W. So it seems to me.

P. But you boldly assert it. Mr. Worldly, you have professed to be a candid man; and on every other subject I have uniformly found you so.

W. Perhaps I have been a little too hasty. Go on sir.

P. But if your mind is made up already—

W. I am curious to see how you will manage.

P. Some higher motive than curiosity should prompt us, in such matters as this.

W. But you are too particular.

P. I see your whole difficulty, and it distresses me exceedingly.

W. What is it?

P. I must tell you plainly how it appears to me. You have made up your mind deliberately, not to yield the one point about which we have been conversing. I see it is your strong hold. All your hopes are built upon it. You have cast anchor there. You have intrenched yourself behind a wall of prejudice, which you are so persuaded is impenetrable, that you would even be *amused* at the idea of any one's undertaking to drive you from it. Yes, neighbour Worldly, your very hopes of heaven are built on the presumed impossibility of understanding the laws of God; and you assume this position, not from personal examination, but from a persuasion that real Christians do not agree substantially as to the fundamentals of their belief. It grieves me to think that you should be willing to stake your eternal all on such a flimsy foundation as this.

W. Why really, neighbour Pilgrim, I had not considered the matter exactly in this light before.

P. In the case I supposed at the beginning of this conversation, you would go directly to the law-book and read for yourself. You would divest yourself of every improper bias; you would not trust to the opinions of other men, nor to your own; you would not presume to call in question the propriety or wisdom of a single enactment, while ignorant of the general code; in short, you would be entirely docile and studious, and make it your sole object to understand what saith the lawgiver. You would acquaint yourself with the code as thoroughly as possible, without delay. But when you turn to the law book of heaven, which is given to us in language so plain that "the wayfaring man, though a fool, *need not err* therein," you do no such thing. You will not even go so far as to put yourself on a careful examination of this book on any principles. Simply because others, who study it a little, do not interpret *every thing* alike, you complain of the intricacy of the code; and finally presume, without examination, that it must be about thus and thus; so that your *chance* will be as good as theirs. And you do this, not in a case where a few dollars of property are concerned, but in a case of life and death eternal!

W. I see I am in the wrong: But I will talk with you again. X. Y. Z.

For the Western Recorder.

WHY DOES THE CHRISTIAN STILL FEAR DEATH?—No. 8.

In our preceding essays, we have given an imperfect account of the changes that must take place at death, both in the case of the believer and the unbeliever. And while the eye of faith rests upon the endless future of our existence, we see the states of individuals as widely different as the glooms of eternal night to the splendours of eternal day. We shrink with a kind of undefinable horror from the prospect of the finally impenitent sinner, while we gaze with rapture upon the ever increasing glory of the redeemed saint.

In closing this series, we shall simply inquire, *Why does the sincere Christian still fear death?* Two reasons, amongst others, may be assigned. Many persons who give some evidence of true piety, have probably never brought before their own minds a clear view of the change to be expected at death. They feel a sort of involuntary shrinking from the subject, even while professing to regard the change as highly desirable, in itself considered. It is to be feared that such persons practically regard death as "*a leap in the dark*," while admitting in theory that it offers to the Christian his only passage to a region were darkness is never known.—The prince of darkness acts perfectly in character, while this subject is veiled in the obscurity produced in our minds by sin.—The arch deceiver has *the power of death*, and if we are duped by his devices, we may, *through fear of death, be all our life time subject to bondage*. But let the change be viewed as in the preceding essays; especially let it be viewed as the apostle Paul viewed it, and the believer has nothing to fear. Indeed, it ought always to be matter of pleasing anticipation, that death is certain and near. Why not rejoice in prospect of perfect holiness and bliss? Why yield to the malignant suggestions of him who *has the power of death*, when a complete victory has been obtained through our Lord Jesus Christ? It is both sin and folly to refuse the consolations of the gospel when freely offered.

But some persons, while admitting the force of remarks like these, still have so little confidence in their own good estate through grace, that heavenly prospects, however glorious, cannot appear to be their own. We would inquire of such persons—Have you not yet determined whether to accept the mediation of the Saviour? Are you still balancing the vanities of time against the substantial and endless realities of eternity? Is it possible that any thinking person can be so blind as not to see which scale preponderates? Were the universe of matter put in the balance against a feather, the weights could not be more unequal than those in question. If these things are settled in your mind, do you not believe in the willingness of Christ to save you? Do you fear some failure on his side in fulfilling the stipulations of the new covenant? Or, where is the difficulty or objection in the way of *your* being saved? That we are sinners, is so far from being an objection to our being saved, that this very character ranks us amongst those whom Christ came to save.

The subject of death deserves the close attention of every individual. Nor should it be regarded as enveloped in a mysterious gloom, not to be contemplated without sensible dread. To the eye of faith, this change becomes not only a subject of endurable thought, but of pleasing anticipation. In conclusion, we cannot but remark, that the fear of death, when owing to either of the causes assigned above, is connected with much unbelief and sin. Experience can testify to the frequent unhappiness produced by such fear; and the whole spirit of the christian dispensation urges us to rise above it. This attainment is so obviously desirable, and so certainly attainable, that we shall not enlarge. C. S. A.

For the Western Recorder.

"The foolishness of fools is folly."—King Solomon.

Sinner and fool are in the scriptures synonymous terms. The expression which we have selected, declares by a strong figure of the oriental dialects, that sin is foolish in the highest degree. And a slight examination will convince us, that careless sinners combine in their characters all the elements of the most egregious folly imaginable. Is it foolish to believe important assertions without a shadow of fair evidence? Sinners, upon no better evidence than the father of lies, believe that God is not a strictly just God.—They believe that he will not call them to any very exact account of their thoughts, words, and actions, provided they are not grossly immoral; and that the judgment of God will be substantially the same as is passed upon them by their fellow men. Testimonials of a good character, signed by the inhabitants of earth, are supposed to be a sufficient passport at the gate of heaven.—The evidence of these and many similar notions does not appear.

Again: Is it folly to suppose that human society can be supported without laws? Are we right in smiling at the notions of liberty sometimes entertained by "sons of the Emerald Isle?" Many sinners assume it as a fact, that God has left his creatures without any definite laws, except such as may suit *their own notions* of utility. Especially do they assume it as a fact, that God has made no laws for the preservation of his honour as a sovereign. They would, perhaps, call the legislator a fool, who made no laws against treason, but really seem to imagine that no such title is to be found in the crown law of heaven.

Again: Is it foolish to imagine that good laws, entrusted to faithful magistrates, will not ordinarily be executed? Men who fear not the punishment of God for each transgression of his law, while admitting that he has made laws, furnish instances of folly still more striking, in proportion as the laws of God are more important, and their executive magistrate more faithful, wise, & powarful, than can be found amongst men. And here we must remark, there is scarce a subject in the whole range of human belief, where the common notions of men are more indefinite, or more at variance with reason and revelation, than in reference to the execution of the divine law. In the case of human laws universally, it is supposed that the penalty follows the transgression necessarily, if the offender can be brought to justice, and no particular reason for pardoning the offence is shown. But whether it be that men suppose the law of God less important than human laws, or that *he* is less able to bring transgressors to justice, they do most commonly suppose the penalty of the divine law much less certain of execution than the penalty of any human law. A man deserves condign punishment for robbery or treason in a single instance; but it is thought cruel to imagine that a life spent in robbing God of his honour, and in aiding and abetting his sworn enemies, will not be a good preparation for the reward of endless felicity. We shall not here inquire into the origin of notions like these, the facts are unquestionable, and the folly thus exhibited is as astonishing, as its prevalence is general, amongst those who are most forward to question its existence.

Once more: Do we account it folly for a weak and dependent man to assume the lofty airs of an independent prince? the prerogative of doing as he pleases? Our own judgment, then, stamps all sin with the name of essential folly; for all sin is a show of independence, where the most perfect dependence necessarily exists. The sinner acts as *he pleases*, disregarding the will of God.—But the feeling of dependence on him, is inconsistent with the feeling of *liberty* to act in opposition to his will. He practically says, *I* am my own. It is true my power is very limited; I cannot always accomplish my designs; but I shall not fail for want of will; for I *will* act as suits my inclination.—Who has a right to control *me?* But pray who is *me?* Does that haughty, independent creature hold the winds in his fist? Can he stay the lightnings in their course? Can he say to "the pestilence that walks at noonday," harm not the lords of this earth? If he has power to say none of these things, where is his right to assnme independence in moral conduct? "The foolishness of fools is" indeed "folly," and the folly of sinners visible as light, even in a world where almost unmixed darkness reigns. C. S. A.

ORTHODOXY AND UNITARIANISM.

From Professor Stuart's Letter to Dr. Channing.

In the present state of conviction and feeling among the orthodox, which results from examination and full persuasion, it cannot be rationally expected, that we should accede to every contradiction of our principles, or succumb to every tempest that assaults us. *There is one way, and the only, to annihilate all the orthodoxy of the state; and this is, to show by the fair and established laws of interpretation, that the bible does not support it.* All else will fail of its end. We do in good faith believe, that the bible is the word of God; and that it is our supreme, authoratative, infallible, and only guide. We cannot be convinced, therefore, that it is our duty to relinquish what we regard as its plain and unequivocal decisions, in order to embrace what we regard as the speculations of men, and the maxims of fashionable philosophy. We concede not the propriety of allowing *a priori* notions and assertions, to take the place of what the sacred writings have decided. We are not acquainted with any man whose word is law or gospel to us. We would receive no apothegms, because they are asserted with an air of confidence, and in glowing and vehement language, or in eloquent strains. A man, to enjoy our religious confidence, must give some evidence that he loves, and reverences, and has deeply studied his bible. We submit implicitly to Paul, and Peter, and others like them; but in all other cases, we stop to inquire the *why* and the *wherefore*.

Sir, you have mistaken the orthodox community of Massachusetts. They care as little for bringing in the dark ages as you do. They are a great deal farther from commending the faith of those who are labouring to extend the superstitions of Rome in our community, than yourself, if the softened tones in which you speak of the advocates of those superstitions, are to be taken as the index of your feelings.

Nor are the orthodox to be diverted from their purpose, by language of severe reproach and unmeasured indignation. The sons of those who left country and kindred, to brave the storms of the ocean in frail barks, to face the gloomy horrors of the wintry blasts and storms, in a savage land and in a boundless forest, and who did all this cheerfully, that they might hold first their orthodox faith, and worship God according to it—the sons of such men, holding to the same principles, and believing them to be the only foundation of their eternal hopes, are not to be diverted from their course by obloquy and denunciation, however eloquent and severe. With them, religion is all. The world and all its concerns vanish into insignificance, when it comes into comparison with "the glory that is to be revealed." It cannot be expected, then, if they are in any measure what they profess to be, that they should be overawed or daunted by denunciation or opposition. No, Sir; these will not accomplish the object at which they aim. It is not that the orthodox are insensible to what their fellow beings think and say of them.—Far from this. There is much more sensibility among them on this subject than I could wish. I cannot withhold my hearty commendation, however, of very many of them, for checking these feelings, and putting restraint upon them. But still, they know when they are mal-treated. They know when their rights are denied under cover of law; when they are excluded from the literary and civil privileges and offices of the state; when they are jeered at in private circles, and pointed at with the finger of scorn in public. With all this they have borne, and borne long.

But the time has come when the whole truth should be openly told. Depend on it, Sir, there is a smothered sense of deep injury among the orthodox, both of civil and religious injury, which needs to be allayed by a return to the principles of justice, and equal rights, and kind discussion, on the part of those who are striving to crush them. We look to Switzerland; we see the wandering exile pastors there thrust out from their country, or languishing in dungeons, and their families begging their bread, because these dauntless heralds of salvation have dared to preach Christ and him crucified. We cannot help knowing that unitarianism has done this; and consequently we are slow to receive professions of *liberality*, as a certain evidence of its existence. We *fear* that there are not wanting in our own state, some who would not scruple to walk in the steps of their liberal brethren abroad; some whose standing argument against our principles is, that Calvin burned Servetus; but who unluckily have never read the ecclesiastical history of Geneva in the nineteenth century.

From the Philadelphian.

GREATNESS IN PREACHING.

We are not informed whether the Apostle Paul was a great preacher or not, but cannot help suspecting that he would fail of such credit, were he among us in these days of knowledge. Our reason for such suspicion is, that he was a very successful preacher, and it is another thing to be *a great one*. The test of greatness is not, in the estimation of many, the same with that employed in judging men in other departments. We call a lawyer great when he is generally successful in his departments. The same is true of the physician or surgeon; as also of the warrior and statesman. It is almost universal to estimate the greatness of persons in any department by their fair success in their occupation. But success in preaching the gospel, is with many no evidence of greatness in the clerical profession. The reason is, that a standard of greatness in sermons and preachers is borrowed from another department, *that of sound elocution, science, or literature.* When this test is adopted, there is no contradiction in saying, "He is a great preacher, but rather dry." Greatness in sermonising is in this case estimated as we estimate greatness in philosophy; by an intellectual scale. That a great sermon is lost upon the majority of hearers is the fault of the audience and not of the speaker. Adaptation of treatment to the state of the patient is not herein considered the test of great skill.

But is it thus? Are we to test a man's greatness in one department by a standard drawn from another? Is the loudest, the longest, the most learned, the most florid sermon the best?

There might be no harm in judging by a false standard, if all would discriminate, and practically admit, that what is often called greatness in preachers is of very little service to the cause of Christ. The evil is, that the greatness in question, however useless it may be, as referred to the end of preaching, is the common object of ambition in young preachers; and if not attained, a man supposes himself a mere cypher.

Let us for a moment examine the standard of greatness which tests the preacher by his success in adapting his means to the chief object of preaching the gospel. But, cries one, will you call Mr. Blank a great preacher? I see nothing great in his discourses. He wants method, and in his style has little more elegance or elevation than belongs to common conversation. Let us ask, are not his hearers very attentive and apparently much benefitted? "O, well! people will run after a man when they fancy him, and often without knowing why."

The truth is, that the individual in question, being too wise to suppose that the wisdom of men is the instrument by which souls are converted, and too benevolent to sacrifice the conversion and sanctification of sinners to the breath of literary applause, judges it expedient to declare the message of God in an intelligent manner, adapted to interest all who either love the truth or can be made to care for their eternal interests. He might quote Latin, or Greek, or Hebrew; he might reason about the nature of sin in the abstract, or lose himself and hearers in a variety of curious speculations; he might soar in the regions of fancy; but all this might fail to save and sanctify hearers. He therefore spurns the temptation to be great in the dialect of earth, content perhaps in an order of greatness not unlike that of the once called "babbler," Paul.

Those who adopt the test of greatness common with worldly men, ought to suspect some mistake in the case. The world is generally wrong wherever the moral comes in competition with the intellectual. The latter they can comprehend and measure. In viewing the former, they not only have the wrong end of the glass to the eye, but see through a coloured medium, so that all is inverted in magnitude and discoloured in aspect.

But whatever test we may adopt in this case ought to coincide as far as possible with the view taken by the omniscient mind. If his word, or the spirit of it, ranks moral greatness, (an order of greatness depending upon the immutable principles of rectitude), higher than we do, our own standard cannot be too speedily corrected.

PLINY FISK.

This sensible and devoted missionary wrote a long letter to the editors of the New-York Observer, on the subject of theological education. It was dated at Beyroot, in Syria, June 10th, 1824, and published in the Observer, Dec. 4th, of the same year. The following extracts are worthy of being deeply pondered:—

"The question, when we contemplate the prospects of the church, is not, how many well educated minsters are there? but how many evangelical ministers are there? not how many have received the honours of a college? but how many have received the spirit of Christ?

"In estimating the number of competent ministers, the question has been decided by the degree of education and intellectual culture possessed by the individual; and consequently Arminians, with all their frigid formality, and Arians and Socinians, with all their infidelity, have been enumerated as competent ministers; while many, very many unlearned men, who know the truth as it is in Jesus, and preach it faithfully and successfully, though perhaps awkwardly, are rejected as unworthy to be enumerated among the ministers of Christ. Would Paul have made a classification of ministers on this principle?

"The great body of moravian, of baptist, of methodist missionaries, have gone into the field unlearned men. But when or where has the church ever seen better soldiers, or more glorious success?

"If the churches do not guard well against the pride of human learning, they have reason to fear that God will give them some awful lessons on the subject, that he may stain the pride of all human glory, and bring into contempt all the honourable of the earth.

"The education of the dissenting ministers in England (Independents) is certainly much inferior to that of our clergy. The length of time spent in preparatory studies is generally about three years. The Baptists and Methodists have a few men among their ministers, who are more learned than any in the same denominations in America; but I know not whether this can be said of the great body of their preachers.

"On whom is the church to rely principally for soldiers in the great enterprise of converting the nations? On those who may be converted in the wonderful revivals with which our country is blessed, and consequently forsake their shops and their farms, their "ships" and their "nets," to preach the word of God.

"I have known more ministers, who have impaired their usefulness by their ignorance of the common concerns of life, and of the customs and situations of their people, than by their ignorance of "Cæsar's Commentaries."

"The habits of industry, order, temperance, and economy, which are formed while under parental government, and preparing to support themselves by their own labour, are of great use to country ministers and missionaries, and I presume not at all injurious to ministers in any station."

From the Sunday School Magazine,

SINGING IN SUNDAY SCHOOLS.

"In every age and country," says *Caroline Fry*, "music has been made the emblem of whatever is most lovely and enchanting; and whether the tales that are told us of its influence be truth or fiction, they equally prove the general perception of its power over the feelings and affections of humanity. From the coarse whistle of the plough-boy, riding homeward on the fore horse of his team, to the loud peal of the organ amid the chorus of some hundred voices, music seems to be the most natural language of the happy; the spontaneous solace of the soul. With every idea of things beautiful, pure and delightful, music has been associated; but we never mix with it the images of things base, vicious, and disgraceful. No heathen savage ever pictured to himself a future heaven, but he placed music among the first of his delights; and in those bright prospects of eternal bliss, so often opened to us in the holy scriptures, it is always made a part, real or emblematical, of our promised enjoyment."

We have often heard in the street, or at the door of a house, among the groups of playful children, or in the workshop from those of maturer years, the hymns and music with which we have been familiar in Sunday schools, and there are no sounds more sacred and sweet than these. Who thinks of hearing them from the prison house of crime and infamy; from the circle of thoughtless and dissipated idlers, or from the heart-sickening abodes of domestic misery and contention?

When we have pursuaded a Sunday school child to learn and love Sunday school hymns and Sunday school music, we feel as if we had taught him the use of a faculty, the employment of which would bring God into his thoughts; solace his sadness; accustom him to the contemplation of "joys unseen and hopes unrealised; soften and subdue his passions; allay his anxiety, elevate his earth-bound thoughts," and awaken and maintain all the generous and gentle dispositions of his nature.

We have been persuaded for a long time,

that this important part of the exercises of a Sunday school, is very much neglected; nor is it matter of much surprise, when we consider what place it really (not nominally) holds in the services of the sanctuary. For children adopt with great precision and facility the standards of those who are older, and (of course) wiser than themselves.

From the Evangelist.

ALARMING DYSPEPSY.

A certain pastor had long been pained at the stupidity of his church. Expecting to be absent a few weeks, he invited a minister whose labours in a number of places had been attended with a revival of religion, to spend some time with his people, and endeavour to "wake them up." The church were told they were *guilty* for their stupidity and sloth; and the impenitent that they *could* and *ought* immediately to *repent*.—The repose of the church was molested; and the wicked quite disturbed; and some *even anxious* to know "what they must do to be saved!"

In this state of things the pastor returned. Some of his church, *in great distress*, went immediately to him, and told him, "they felt bad about the preaching; *they* had nothing in particular *against* it, but *some* did'nt *like* it; 'twas'nt as *he* preached, 'twould'nt do *there*."

The pastor, disappointed and grieved at the change, thought it expedient to dismiss his help, till the state of things became more *settled* and *calm*. They become soon, stupid as before; and are so yet. When *stupid*, they wanted to be *awakened*; when *awakened*, they wanted to be *stupid*. They desire measures to remove their *insensibility*, and curse the prescription that brings them to a *sense of feeling*. "They feel *bad*, and *want* to feel *better*." No food relishes, and no prescription satisfies. They are contented with *nothing* and *no where*.

QUERE?—Are not these symptoms of a *moral dyspepsy?*

And is not this disease very prevalent in our churches, as a reason why they do not relish the food, with which Christ, and the prophets, and the apostles used to supply their hearers?

And would it not be well for ministers to give them a thorough dose of "bible physic" *to throw off*; rather than *anodynes* to make them *insensible* of their disease? And when purged, would it not be *for their health* to give a little *plain food*, instead of *courting their appetites* by delicate complicated dishes? Are not most professors "who feel bad," more anxious to *feel* better, than to *live* or *act* better? more anxious to be *happy*, than to be *holy?* more willing to be sick and to take medicine, (sin, and so make it necessary for God to chasten them), than to *labour* and *be well?* Do not these dyspeptic debilities originate, chiefly, in *sloth and inactivity?* And ought not ministers to urge upon them *more and vigorous exercise in the divine life*, such as faith, self-denial, charity. G.

TEMPERANCE.

LETTER

From the Agent of the New-York State Temperance Society, to the Executive Committee.

GENTLEMEN—As circumstances make it necessary for me to resign my office as your agent and secretary, it is proper that I should in few words, give some account of the progress of the cause of temperance in this state, up to this time.

It is obviously impossible, in a brief communication like this, to give even a selection of the facts and statistics that have been collected throughout the whole state. These have already, in part, been given to the public in your annual report; and it is hoped they will be more fully and definitely exhibited in the reports regularly made by your auxiliaries, previously to your annual meeting in January next.

All that is necessary at this time, is simply to state the ground that has been traversed by your agent, and then to make such general remarks as occur to him, in view of the whole subject.

Since entering upon his labours in this cause, your agent has visited in whole or in part, forty-two counties, and about 350 towns and villages, embracing the whole of the state of New-York, with the exception of eight counties on the Hudson, and those on Long-Island and Richmond. Over some parts of this extended region, your agent was obliged, from reasons that are known to the committee, to pass with more rapidity than he could have desired. Still it is believed that time enough has been spent in each county, to learn the exact state of the cause, and to secure the first great object of the committee, viz. the organisation of an efficient auxiliary.

All the counties above mentioned have now an auxiliary, with the exception of four or five in the western part of the state, which were visited before the plan of forming county societies was adopted. The number of town societies cannot be stated with accuracy. It is hoped, however, and confidently expected, from the measures that are now in train by the several counties, that before the expiration of the present year, every important town and village within this whole limit, will report its auxiliary.

On reviewing now the whole scene of his arduous but interesting labours, the following considerations have occurred to your agent, as worthy of particular attention:—

1. In the first place, *the temperance effort was needed*. The exhibitions of misery and crime that have been disclosed in a course of the most patient and thorough investigation throughout the whole state, have been such as fully to corroborate the general estimates on this subject, and in some instances such as he could never have credited, had he not seen them himself, or had they not been substantiated by the best authenticated facts.—No individual who has not examined this subject personally and minutely, can have any conception of the extent to which this great evil has progressed, or of the danger that was impending over all our valuable interests as a community.

The committee and the public may therefore rest assured that this is no false alarm that has been sounded about the evils of intemperance, and that the effort to arrest these evils is no quixotic array against an enemy that is merely imaginary.

2. *The Temperance Society furnishes the only effectual remedy for these evils.* Experience has now fully proved, that any efforts in this cause, to be successful, must be based on the great principle of the American Society, which you have adopted, viz. that of avoiding coercion, and of concentrating public opinion in voluntary associations. The operation of the temperance society is admirably illustrated by the following anecdote, among others that might be mentioned. At a meeting for forming a society, your agent overheard an enemy to the cause, as he was retiring from the house, exclaiming, with a vehemence proportionate to his love of alcohol—"Why! don't you see," said he, "what they are going to do? Why! I can see! Why, they're going to get the majority of the people to be against drinking; and then a man can't drink a *drop* without its being a disgrace! Why! don't you see!" The man was right. The influence of public opinion in this country is almost omnipotent; and when that influence is brought strongly and unitedly to bear against alcohol, then, and not till then, will this cast-off Arabian poison be banished from our country, as it has already been banished from Arabia, where it originated.

3. *The temperance effort will not be a mere ephemeral excitement.* In the course of his more recent labours, your agent has had occasion to visit towns where societies have been in existence for two or three years. In such instances he has found that the interest in the subject, so far from declining, has been from the beginning a growing interest; and that invariably, where the societies have been of the longest standing, and where the greatest efforts have been made in distributing information, &c. there the influence of the cause has been most extended and powerful. It has been indeed your constant desire and aim, that this excitement should not be a mere popular passion, that should have a transient existence, and then die away, but that it should be the deliberate monument of an enlightened community, arising from principle, to thrust aside an article which does us no good, while it is producing among us the most varied and complicated miseries. With this view you have, with great liberality and energy, sent abroad the means of information to every corner of the state, so that the community might be prepared to act understandingly, and with full conviction, when called upon to form societies. And so far as the labours of your agent are concerned, it is well known that he has formed no society, without making every effort to prepare the way by a thorough agitation of the subject for several weeks previous to a public meeting. It is believed, therefore, that those who have thus far sustained this cause have done it from principle and with full conviction, and that they will therefore be its persevering and firm adherents; and having entered into it themselves after fair examination, and with a hearty attachment to it, it is hoped that they will by temperate discussion, and especially by the resistless influence of a rigid example, induce others to co-operate with them, until the whole influence of the community shall be secured in its behalf, and the change in our principles and habits shall be entire.

4. *The State Society must not relax its efforts.* You have indeed already done much. Before the expiration of the present year, you will have an auxiliary in every town and village in the state. But, gentlemen, your work is not then done. It is in fact only just commenced. When you have formed a Society in a town, you have only erected a standard there. You must still beat up for recruits to collect around that standard.—Each Society it is true constitutes a nucleus, but there must be unceasing effort, by distributing information and arguments, to concentrate a daily increasing mass of influence and strength around that nucleus. Much of this effort will devolve upon you. It is hoped indeed that the county societies will take their part of the labour by distributing information, and sending agents frequently to their own auxiliaries. But where they cannot be persuaded to do this, your Society must supply the defect. The influence of the State Society over its auxiliaries and friends, is like that of a general over his subalterns and soldiers. When he is timid and hesitating, they are also faint-hearted and irresolute. When he is confident and animated, they are inspired with corresponding resolution and animation.

5. It must be gratifying to you, not only as permanent agents in a great benevolent enterprise, but as American citizens, to see the extended and happy influence which your efforts are exerting over the country and the world. Three years ago this cause was regarded with almost universal incredulity and levity. Few who regarded their reputation for sagacity or dignity were found willing to avow themselves its advocates. Since that time its influence has extended from one end of our country to the other, enlisting the support of our governors, judges, legislators, and reflecting men in all stations, and producing a change in sentiment and practice, that is unprecedented in any community. Not stopping here, it has already extended beyond the Atlantic, and is awakening the attention and the corresponding efforts of European philanthropists. Is it too much to hope that it will spread still more widely, until it shall reach the most distant receptacles of misery and vice, and shall rescue the whole race from the dominion of a degrading sensual indulgence!

Go on, then, gentlemen, in your elevated and philanthropic enterprise. You will be abundantly sustained in any judicious and vigorous measures which you may adopt. The liberality, and discretion, and energy, with which your efforts have thus far been made, have secured to you, it is believed, the entire confidence of the community.—Should you therefore need funds hereafter to appropriate in the same discreet and useful way that you have heretofore, it cannot be doubted that the numerous friends of the object in the country will very promptly and liberally place them at your disposal.

I cannot take my leave of you, gentlemen, without expressing my high esteem for you all as individuals, and as an efficient and faithful board of trust.

Your's, &c. D. C. AXTELL.

Editors of papers friendly to the cause of temperance, throughout the state, are respectfully requested to insert the above communication.

LONGEVITY.

Most of the ancient philosophers might be named, as patterns of health, temperance, and long life. Pythagoras, in particular, restricted himself to vegetable food altogether, his dinner being bread, honey, and water. His followers adopted the same diet. It is well known, also, that the early Christians were remarkable for temperance, and for longevity too. Matthew, for example, according to Clement, lived upon vegetable diet. The eastern Christians, who retired from persecution into the deserts of Egypt and Arabia, allowed themselves but twelve ounces of bread per day, as their only solid food, and water alone for drink, yet they lived long and happy. St. Anthony lived 105 years; James the Hermit, 104; Jerome, 100; Simon Stylites, 109; Epiphanius, 115; and Lomauldus and Arsenius, each 120.* Galen, one of the most distinguished of the ancient physicians, lived 140 years; and composed between 700 and 800 essays on medical and philosophical subjects; and he was always, after the age of 28, extremely sparing in the quantity of his food. The Cardinal de Salis, archbishop of Seville, who lived 110 years, was invariably sparing of his diet. One Lawrence, an Englishman, by temperance and labour, lived 140 years; and one Kentigern, called Mongah, who never tasted spirits or wine, and slept on the ground and laboured hard, died at the age of 185.† Henry Jenkins, of Yorkshire, who died at the age of 169, was a poor fisherman, as long as he could follow this pursuit; and ultimately he became a beggar, living uniformly on the coarsest and most sparing diet. Old Parr, who died at the age of 153, was a farmer of extremely abstemious habits, his diet being solely milk, cheese, coarse bread, small beer, and whey. Henry Francisco, who died in the state of New-York, a few years since, aged about 140, was, except for a certain period, when he became attached to ardent spirits, "remarkably abstemious, eating but little, and particularly abstaining almost entirely from animal food; his favourite articles being tea, bread and butter, and baked apples."‡—*Hitchcock on Dyspepsy.*

* Cheyne's Essay on Health and Long Life, p. 30. Also, Rees' Cyclopedia, Abstinence.
† Cheyne on Health, &c. p. 31.
‡ Silliman's Tour, p. 172.

Scotland.—Another interesting supplement to the Canadian Courant, on the subject of intemperance, has been issued. It says: "By the late arrivals from Scotland, we have received the most heart cheering intelligence respecting the progress of temperance in that country. Within a few months, the subject has engaged the attention of many influential men, and means have been taken to inform and arouse the public mind."

A mercantile establishment, says the Rochester Observer, in the town of Gates, which has usually sold at this season of the year a barrel per day, and on an average through the year, five barrels per month, has abandoned the traffic altogether.

INTELLIGENCE.

SANDWICH ISLANDS.

The Vermont Chronicle contains part of a letter from Rev. Mr. Clark, which, though not of the most recent date, contains some interesting particulars. The following is an extract, under date of Honolulu, November 2:—

"The civil and religious state of the people was never more interesting than at the present time. The King and chiefs are becoming more decided and energetic in promoting morality and good order. Good meeting-houses are built at nearly all the stations, and filled to overflowing every Sabbath. A general seriousness pervades almost every part of Hawaii. The good work is, we trust, going on at this station. Several are added to the church every communion.—Yesterday, our large church, which will hold 4,000 persons, was filled, and many were unable to gain admittance. Nine persons were received into the church, and several were propounded. Nearly one hundred sat down at the communion table. *More labourers are needed exceedingly.* Will not the churches send us more help?" . . . . "We have been highly gratified with a visit from Mr. Stewart, now chaplain of the Vincennes. Capt. Finch and the other officers of the Vincennes have shown themselves very friendly. We have reason to think that the visit of Capt. Finch will have a happy influence on the nation. The letter which he brought from the President to the King and chiefs, was such as we wished it to be. The thoughts of the American Chief, they said, were like their thoughts."

ROOMS OF THE AMERICAN EDUCATION SOCIETY.

52 *Washington street, Boston, Aug.* 4, 1830.

NOTICE.—The articles which appear under this head are prepared and published by the authority of the Society.

E. CORNELIUS, *Secretary.*

COMPARATIVE VIEWS OF THE SOCIETY,
Gathered from the 14th annual Report.

The whole number of young men assisted in the year ending May, 1827, was . 156
In the year ending May, 1828, . 300
In .. .. 1829, . 404
In .. . 1830, . 524

As many were aided the *last* year, as during the first *eleven* years of the Society's operations.

Those assisted last year were connected with 9 theological seminaries, 19 colleges, 66 academies; total, 94 institutions. 165 applicants were received during the last year, who were never assisted by the society before.

Memb. of Theol. Sem. lic'd to preach,		1829–20
Do. do.	do.	1830–35
Earnings of benefic's rep'd	May, 1827,	$4,000
.. ..	May, 1828,	5,149
.. ..	May, 1829,	8,728
.. ..	May, 1830,	11,010
Total in four years,		$28,887

Funds.

Received for current use, .	26,010 60
Expended, . . .	34,797 89
Deficiency,	$8,787 29
Rec'd on acc't of perm'nt scholar'ps,	$4 699 54

Appropriations.

Am't of grants to yn'g men,	May, 1827,	$8,652
.. ..	May, 1828,	10,485
.. ..	May, 1829,	19,009
.. ..	May, 1830,	28,522

Refunded.

In the year ending	May, 1827,	$90 00
.. ..	May, 1828,	816 00
.. ..	May, 1829,	830 91
.. ..	May, 1830,	1,087 84
		$2,824 45

List of Branches and their Appropriations.

Branches.	Amo't appropriated.	Paid by the Branches.	Paid by the Par. Soc'y.	Remit. to Par. Soc'y.
Maine,	1,660	517	1,143	
New-Hampshire,	882	86	796	
North-Western,	2,172	1,691	481	528 56
Connecticut,	2,894	856	2,038	
Presbyterian,	5,600	5,600		2,200 00
Western Ed. Society,	890		890	
Western Reserve,	108	108		
Western Agency,	288	141	147	
Totals,	14,494	8,999	5,495	2,728 56

The American Education Society indebted to two pious females for its formation.—It was in the summer of 1815, that eight young men, whose attention had been directed to the subject by the persevering efforts of two eminently pious females in Boston, were induced to meet in the study of the late Rev. Joshua Huntington, of that city, to consider the expediency of forming an association for educating indigent young men of piety for the ministry. This small band of young men, finding the object too great to be accomplished by them alone, took measures for a general meeting of ministers and others in the vicinity. This meeting was held on the last week in July, 1815, and the resolution was taken to form the *American Education Society.*

Results.—The first person who received patronage was Rev. Samuel Mosely, a missionary to the Choctaw Indians, who has since rested from his labours. He was admitted in March, 1816. Since that time *one thousand and twenty-seven* young men have been assisted, the natives of nearly every state and territory in the Union, and the members of from one hundred to one hundred and fifty institutions of learning. Of these, about *three hundred* have been licensed to preach the gospel. Some have devoted their lives to the destitute in our own country; *fourteen* have consecrated themselves to foreign missions, and not far from *one hundred and fifty* have been settled as pastors in thirty-one states and territories. *Seventeen* have become permanent instructors, as professors or principals in various literary and theological institutions, and about *fifty* are known to be temporarily employed as teachers, who will probably ere long enter the ministry. *Thirty-four* young men have died while pursuing a course of education, and *twenty-six* have been dropped on account of not possessing the requisite qualifications, and as many more have entered upon pursuits or professions, foreign from the ministry. Not far from *five hundred* young men are now under patronage, and there are about *forty* from whom no recent information has been received by which they can be classified.

Donations, &c. acknowledged minutely in the Journal of the Society, for August 1830, being from April 1, to June 30.

Parent Society—for immediate use.

Donations, (exclusive of $1000 from presbyterian Branch, and included in receipts of that Branch), . .	$1773 84
Annual subscriptions, .	22 00
Income from scholarships, .	510 84
Temporary scholarships, .	51 00
Refunded by former beneficiaries, .	439 95
Legacies, ...	461 50
Income from other funds, .	1700 52
	$4,959 65
Principal received on scholarships,	$740 55

Branches reported.

Maine Branch, . . .	277 21
New-Hampshire Branch, .	208 50
Connecticut Branch, . .	66 37
Presbyterian Branch, including $978 from West Ed. Society,	3,938 13
	$4,490 13
Total,	$10,190 41

Clothing received from Exeter, N. H., Ashby, Sturbridge, Gloucester and East-Sudbury, Massachusetts.

Wanted,

Flannel and *fulled cloth*, suitable for winter garments.

QUARTERLY REGISTER.—The first No. of Vol. III. of this work, is in press, and will be published, it is expected, by the 15th, pp. 80. *Articles.*—Health of Literary men: Pastoral Labour in Colleges: Standard of Piety in Colleges. *Statistics.*—Topic: Christian Benevolence.

HOME MISSIONS.

After selecting a variety of extracts from the agents of the A. H. M. Society, scattered over a field almost co-extensive with the United States, the editor remarks:—

"Our readers are presented with a specimen of the average character of the communications of our missionaries. Occasionally, indeed, a brother pour out to us the burden of his sorrows, and writes, "Who hath believed our report, and to whom is the arm of the Lord revealed?" But on the other hand, it is our frequent privilege, (a privilege now becoming more and more frequent), to speak of the descending dews of heavenly grace. If we may suppose that the state of the churches aided by the A. H. M. Society, fairly represents the general state of the American churches, (and the supposition is very reasonable), we must conclude that religion is advancing in our land. Like the silent process of vegetation, which goes on unceasingly, pushing forth innumerable buds and branches, during the darkness and the day, and receiving a strengthening aid even from the agitations of the storm, the growth of piety, though gradual, is constant; its institutions are multiplying and gaining stability, and that too, notwithstanding the many forms and the unusual violence of opposition. Let the ministers of Christ, and all who feel it a privilege to labour for the welfare of men, take courage. The operations of this single society, under the blessing of God, have the last year added nearly two thousand souls to the visible kingdom of the Redeemer. How much more has been done and is doing, that ought to strengthen our hopes and animate our zeal, we may imagine, when we look at the many other fountains of blessing which the Head of the Church has opened in this goodly land, and especially when we contemplate the immense moral results aimed at, in the present efforts of the National Tract, Bible and Sunday School Societies."

German Theology.—The Boston Recorder has the following remarks under the head of Griesbach's Greek Testament:—

"Something is attempted to be made of the circumstance, that Griesbach was a Trinitarian, and that his emendations of the texts are not always favourable to the doctrine of the Trinity. It is true that Griesbach was professedly a Trinitarian; and *so all the theologians in Germany, of any repute, liberal as well as orthodox, so far as they profess to be Christians, profess to be Trinitarians.* The doctrine of the Trinity is not the dividing line in that land of learning, for it is a conceded point that the bible teaches this doctrine, and that it is a constituent part of christianity; and the only question on which they are at issue is, *Was the bible given by supernatural revelation?* Accordingly, the most common names of the two parties are, *Naturalists* and *Supernaturalists.* All the principal treatises on theology from both these parties, recognise, illustrate and defend the doctrine of the Trinity, as a fundamental doctrine of the bible and of the Luthran church. If any one doubt the fact, let him examine the theological system of Schleiermacher, who is of the liberal party, and a *naturalist* in his views of inspiration; and of Hahn, who is reckoned among the orthodox, or *supernaturalists.* The only difference between them is, that the latter considers himself bound to believe what the bible teaches; and the former does not consider himself thus bound." ——

Suttees.—The natives of Calcutta have had a general meeting, and have petitioned the governor, Lord William Bentinck, to suspend his order respecting suttees. The reply of his Excellency is, that the law cannot be suspended, and that they must apply to the King in council. They have determined to make an application to the authorities in England, and 11,260 rupees have been subscribed for the purpose. They consider it a direct attack on the Hindoo religion.—*Liverpool Times.*

Abjuration of Catholicism.—Under date of Berlin, May 20th, we find it stated that an "august personage has left the catholic church, to embrace the evangelical religion." The "Nuremberg Correspondent," in remarking on this, says—"As it is inconsistent with the spirit of the evangelical church to exhibit its proselytes as trophies, this intelligence will not be officially published."

The illustrious personage thus alluded to, as having embraced the protestant faith, is, we understand, the Princess Elizabeth, of Bavaria, now princess royal of Prussia. Her abjuration of her former faith, is stated in the globe to have taken place on ascension day, in the chapel of the king's palace.—*Chr. Reg.*

Moravian Missions.—The following extract of a letter of Rev. J. C. Kleinschmidt, a Moravian missionary in Greenland, (says the Boston Recorder), which we copy from the last number of the United Brethren's Missionary Intelligencer, shows what doctrine it is that gives to the Moravians that disinterestedness and success in their missionary efforts, which have drawn forth the applause of all classes of people:—

"It is, indeed, true, my dear brother, that *the all conquering word of the atoning sufferings and death of Jesus*, approves itself the power of God in the hearts of these people; and I cannot describe the impression made upon them, when this great subject is treated of, especially at baptisms and communions. I think the substance of all our singing and preaching should be, "Worthy is the lamb that was slain, and hath redeemed us to God by his blood." If I should live here to see the century jubilee of the Greenland mission, I think I should enjoy a heavenly feast. As a youth, I often thought what delight it would afford me, to see a congregation of converts from among the heathen; and thanks to our Saviour, I have both seen, and had the favour to serve such a flock of Christ's for a number of years. I never wish to omit meeting the Greenland congregation at church, and my greatest delight is to join this dear people in singing the praises of their Redeemer, and to hear them declare what the Lord hath done for their souls."

New-York City Tract Society.—We select the following from the reports to the Board last Monday evening:—

In the first ward two or three persons refused receiving tracts. One of them is an infidel who denounces the bible and every thing sacred, and another is a beggar, who was formerly one of Paine's disciples, and lost a snug estate, in consequence of his drunken habits and the misconduct of his sons. Tracts have been distributed in some of the principal hotels, and in one of the largest put into every room in the house with the consent of the occupant.

To two groups of emigrants, one from France and the other from Germany, tracts were given in their own language. They seemed delighted with them, and began to read them aloud in the streets to their little company.

Several infidels have been encountered in the course of the distribution, and it is well on some accounts that they boldly avow their opinions. When they declare their real sentiments, Christians see the power of the adversary and are aroused to action and prayer. On the other hand the acquiescence of sinful men in efforts to spread the gospel, and the apparent indifference or good will of thousands, deceives Christians, and leads them to inaction and unconcern.

A woman in the eighth ward, who was hopefully converted last summer, after receiving the tract "Quench not the Spirit," has been recently brought to the borders of the grave.—The religion she sought in health was a solace and comfort to her in sickness. She felt that she could confidently and cheerfully commit her all into the hands of her Saviour, and rejoice in her glorious prospects beyond the grave.

Another mother, who was in April a strong Universalist, and received the message as well as the messenger with great contempt, was delighted with the "African Servant." She said she could not read it without weeping, though she read it three times. Surely she thought he must be a Christian, and every body does not possess such a spirit. Now she feels herself to be a sinner, and hopes to be saved only through faith in Jesus Christ.—*N. Y. Observer.*

Colonisation Society.—A plan has been projected for raising $2000 in this city, for the purpose of colonising in Africa one hundred emancipated slaves, or such as may be emancipated, with the design of having them colonised. We are happy to state, that about $1100 of this sum have been already subscribed by the liberality of our citizens.—*Cincinnati Journal.*

Tracts in Bavaria.—The King of Bavaria has given orders for the establishment of a Catholic Society, for the dissemination of moral and religious books among the people.

The Sabbath.—Seven thousand bakers in the city of London have petitioned Parliament for an act that may relieve them from the necessity of baking on the Sabbath. The subject has been warmly debated in Parliament. We hope the London bakers and the United States postmasters may at length be permitted to enjoy a rest on the Lord's day.—*Bost. Rec.*

Methodist Society.—At the quarterly conference on North-Bridge circuit, held at Hopkinton, July 3d, the members of the Conference unanimously resolved themselves into a Temperance Society; and also, that the leaders recommend to the members of their respective classes, to abstain from the use of ardent spirits, except when prescribed as a medicine; and in case they do not comply, to endeavour to show them the impropriety of refusing.—*N. E. Her.*

Premium Tract.—Of the premium tract, Dickinson's Appeal to the American Youth on Temperance, 147,000 copies have been distributed during the last six months.

The Asiatic Journal for June states, that an agreement has been entered into by the inhabitants of the town and territory of Malacca, that slavery shall not be recognised in said town and territory, after the 31st of December, 1841.

In the British House of Commons, on the 15th of June, Mr. Hume brought forward a motion for withdrawing the English settlement at Sierra-Leone, which he said had been a total failure, on account of the unhealthiness of the climate. The resolution was withdrawn, and a committee of enquiry was appointed.

The elegant meeting-house in Providence, lately belonging to the Westmiester Congregational Society, was recently sold at auction, by the assignees. It cost originally $32,000, and was bought by C. F. Tillinghast, Esq. for $11,200, subject to the claims of 32 pew owners, amounting to about $12,000.

The Rev. Mr. Bullard, of Cincinnati, has been appointed by the Board of Directors of the American Sunday School Union, agent of that Board for the state of Ohio.

Rev. William Riam was installed over the congregation of Goodwill, Orange county, N.Y. on the 27th ult. by the Presbytery of Hudson. Sermon by Rev. Dr. Fisk.

REVIVALS.

The good work in Trenton, Oneida county, goes forward encouragingly, and numbers have already become its hopeful subjects. If some symptoms of opposition have also been seen, there is no cause for marvel or discouragement. We are not to suppose that the "offence of the cross" will ever cease, at least till the period when the adversary shall be chained a thousand years. If Christians trust in God, and go forward in duty, all will be well.

In a part of Westmoreland, also, there is a special attention to religion, the particulars of which have not been fully communicated. The work, however, has been several weeks in progress; and for the extent of it, the numbers who are hoping are very considerable.

Two or three towns still further at the north, as we are verbally informed, present an encouraging aspect; and in one place the work is very powerful. May we not hope to be furnished with more particulars?

Revival of Religion in the Associate United Synod, Scotland.—The Presbytery of Stirling and Falkert, in the Associate United Synods, were lately occupied in considering the best means of promoting the interests of religion, in the several congregations under their inspection. As a detailed minute of the proceedings of the last meeting had been sent down to all the sessions, with a view to ascertain the religious state of each congregation, and as the moderator of each session had been enjoined to bring up a report of his own diligence in his session in this matter, so the present meeting, March 31, was chiefly occupied in hearing these reports. A particular account was given by each session, of the state of religion under its inspection. All of the sessions expressed their gratitude to the Presbytery, for having called their attention to this subject, and the deep interest which they felt in it, and their willingness to co-operate with the Presbytery in any measures they might adopt, with a view to promote a spirit of vital godliness among the people; and a general feeling pervaded both ministers and sessions, that an effort ought to be made to increase the number of associations for prayer, and for religious conference, throughout the different congregations. A variety of suggestions were thrown out, as to the best method of promoting the interests of religion among the people. After a long and very pleasing conference, conducted in the genuine spirit of the gospel, it was unanimously agreed, that Drs. Belfrage and Stuart be appointed a committee, to prepare an address, to be read from all the pulpits in the Presbytery, calling the attention of the people to this subject; also, to form suitable regulations for the conducting of fellowship meetings.—*London World.*

Virginia.—There are three churches in Virginia, in which, as I have recently heard with great pleasure, the Lord is manifesting his presence by the special operations of his Spirit, in awakening and converting sinners. Several have been lately added to these churches, which it is not thought proper to mention at this time. While indifference and lukewarmness prevail to a great extent in many churches, shall not the fact that the Lord is still present, waiting to bless his people, awaken them to call upon him earnestly, *without ceasing*, till he rebuild all the moral wastes of our land?—*So. Rel. Intel.*

Steel Creek, N.C.—It is stated in the Charleston Observer, that the congregation of Steel creek, near Charlotte, S. C. are "awake to the great work of religion. The temperance cause is advancing, and the people feel disposed to do something for the various benevolent operations of the present day. The spirit of prayer has been poured out. Near one hundred persons were present, at a week-day prayer meeting, lately commenced in the congregation."—*ib.*

SABBATH SCHOOL DEPARTMENT.

The subject of Sabbath schools and bible classes ought to be kept continually before the public, through the medium of weekly journals, as well as of monthly magazines. What if the friends of the cause were to take this hint into consideration. No editor can do *justice* to this subject, without the aid of correspondents.

The Biblical Repertory, a quarterly review, issued under the special guardianship of presbyterians, strongly urges upon parents (whose domestic concerns may not prevent them) the propriety of entering the Sabbath school, as teachers. If they are not qualified for such a work, then, as the writer supposes, they are not duly qualified for the work of training up their own children; and it is time for them to attend to the subject immediately. It was long ago tho't that "days should speak, and multitude of years should teach wisdom."

The same publication has the following remark on the *Duty of Ministers*:—

"We cannot conceive how a minister, who does not preach in more than one place on a Sabbath, could do more for the cause of Christ, than by spending the afternoon of the Sabbath in promoting Sunday schools throughout his parish, and even beyond it, if it interfere with no other labourer in the vineyard. To be training up several hundred youth in the knowledge of the scriptures, is a great work. Ministers have devoted an undue proportion of their labour to those that are grown up; whilst the young, by far the most hopeful portion of their congregation, have been almost wholly neglected. It has been justly said, that there is reason to believe that the amazing want of success in the use of the divinely appointed means of saving men, has been owing in part to the fact, that we commence our efforts to lead mankind into the paths of holiness, at a period of life too late by ten or fifteen years. There has been, and still is, too little instruction of the youth."

A Pleasant Testimony.—At one of the anniversaries of the London Sunday School Union, Rev. Dr. Philip, of South-Africa, remarked in substance, that "he commenced his labours in the cause of Christ, as a Sunday school teacher. The first prayer that he offered up in the presence of others, was in a Sunday school. The first attempt he ever made to speak from the holy scriptures, was in a Sunday school. And he was fully persuaded that had it not been for his humble exercises in the capacity of a Sunday school teacher, and the advantages which he there acquired, he should never have had the confidence to become a minister of the gospel, or a missionary of Jesus Christ." He was a teacher in the Sunday school in Dundee.—"During the period that he laboured there, twelve or fourteen young men went out into the field of ministerial labour, many of whom became missionaries. One of them was the lamented Dr. Milne; another was the amiable Keith."

WESTERN RECORDER.

UTICA: AUGUST 17, 1830.

The Harvest.—The principal harvest season has passed, and the crops, it seems, are abundant, and of good quality. This furnishes among agriculturists an occasion of special gladness. It should also be a season of heartfelt gratitude. The Psalmist of Israel has furnished us with an appropriate sentiment:—"Thou visitest the earth, and waterest it. * * * * Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys, also, are covered over with corn: They shout for joy; they also sing." Ps. lxv. Thus sung the shepherd King of Israel; and his minstrelsy is worthy to be imitated by all who are recipients of the same bounties of Providence.

A thought still more solemn can hardly fail to suggest itself after such a season of ingathering. The spiritual harvest will soon be over. Soon it will be said of those who are now in the midst of life, "The harvest is past; the summer is ended." Soon the angel reapers will thrust in their sharp sickle; the tares will be gathered in bundles for the quenchless burning; while the wheat will be gathered into the heavenly garner. "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear." Happy will it be for the men who are not at last compelled to take up the lamentation—"The harvest is past; the summer is ended; and we are not saved."

Condition of the Boatmen.—It appears by the following extract of a private letter from a gentleman of high respectability in Syracuse, to his friend in this village, that the anticipated convention relative to the condition of the boatmen on the canals and lakes, was held in that village on the 11th inst. agreeably to notice previously given; and that of the gentlemen in Utica, who originated the measure, and issued the circular for this purpose, NOT ONE ATTENDED:—

"The convention to take into consideration the condition of the boatmen, &c. met yesterday. Our minutes, &c. will be published next week, in the Rochester Observer. All but myself were confounded at the conduct of the Utica people. They originated the convention, and not one of them attended it. Buffalo, Rochester, &c. came here at the call of their circular. But they themselves came not. Among the members who came from a distance, there was a feeling of grief, disappointment, and I may say of deep displeasure. It was a strange piece of conduct. However, I remembered the Pioneer circular and the Pioneer origin, and could only say, that Utica conducted in this affair in a way fairly to sustain its general reputation. I hope things will not always go on so."

Now we are not at all surprised that our western brethren should be grieved at receiving such treatment as this; and we are quite willing that a public injury should meet with a public rebuke. This is right. But there is one thing, against which we wish, in the spirit of kindness, to remonstrate. We are unwilling that the christian zeal of Utica shall be estimated, as it often has been, according to the fickleness or sloth of a few individuals. All men have their failings. All are vanity. "Cease ye from man, whose breath is in his nostrils." Still we are disposed to say, that there are men in this village, of whom an apostle would testify, that "to their power, and beyond their power," they are ready to contribute of their time, their substance, and their influence, to the cause of Christ. There are men—perhaps the number is small—that would go through fire and water, sooner than abandon any righteous cause, which should be at all in their power to sustain. We mean nothing invidious. We do not this moment recollect the name of one of the committee above alluded to; but that there is this difference among men in this favoured community, is a fact, that, for charity's sake, should be remembered.

Young Men's Temperance Society.—The anniversary of the Young Men's Temperance Society of this village was held last week, on Monday evening. Owing to a mistake in giving the notice, as we presume, the meeting was not so large as could have been desired. Still the numbers were respectable, and the transactions, so far as we had the pleasure of witnessing them, were of a gratifying character. The address was just what it ought to have been—a clear statement of facts, with familiar deductions and arguments. Mere declamation on this subject would have been worse than useless. The details of disease and depravity, of pauperism, crime and imprisonment, were so presented, as to show that intemperance is one of those monster evils, which every good citizen is bound to aid in destroying.

The Young Men's Temperanee Society of this village has done wonders. But how is it with the society of the middle-aged? We ask this question with emphasis. Where is the patriotism; where is the humanity; where is the christian principle of the middle-aged? The apathy of this class of citizens, we are bold to say, has done no credit to the village.

Cherokees.—The Cherokee General Council met at New-Echota, on the 20th ult. John Ross, the principal chief of the nation, introduced the business of the session by a message.—It is a brief, but well written state paper, and would do credit to the "chief" of either of the neighboring states, or of the Union, if not justify the remark in favour of Cherokee literature recently made by Mr. Everett, at Charlestown. The Council have since published an "Address to the People of the United States," which we have not yet seen. It is signed by the principal chief and thirty-eight members of the council, and is said to be written with much energy, correctness and pathos. We shall publish the message and the address hereafter.

Christian Intelligencer.—The first number of a new weekly paper, bearing this title, has just been received. It is conducted by an association of gentlemen in New-York, who are members of the reformed Dutch church, and takes the place of the "Magazine" of that denomination. It is of the same size with the New-York Observer; and is published by Mercein, 240, Pearl street, at $2.50 advance. Rev. C. D. Westbrook, D. D. editor. The paper appears well in every point of view; and we hope it will obtain an extensive circulation.

The ordination of Rev. Mr. Field, over the congregational society in Hamilton, and the dedication of a house of worship, which that congregation are to occupy, took place on the 4th inst. Particulars next week.

Nine-Pin Alleys.—A multitude of these, we are told, are now to be found in this village, where clerks, and apprentices, and youth of respectability, are beginning to resort in the *night season*, for the purpose of *gambling for money!* The guardians of our youth will need to be very vigilant, under such circumstances; and above all things, let a mark be set upon the unprincipled men who keep the alleys.

Cucumbers.—The Journal of Health speaks of cucumbers as the most unwholesome of all vegetables brought into market, on account of the extreme difficulty of digestion.

Astronomical lecture, by Mr. Wheeler, next Friday evening, at Mr. Aikin's session room.

For the Western Recorder.

REPORT

Of the Ladies' Utica Auxiliary Society in aid of Foreign Missions, for 1830.

Another year has completed its round, and brought us to the sixth anniversary of this institution. While many have fallen on our right hand and on our left, but one of our members, during the past year, has been numbered with the dead; and she, we trust, has entered upon that rest, which remaineth for the people of God.

It might seem to us a small matter, to be called together from year to year, merely to be told that we have paid our annual contribution. But for what purpose have we contributed? Let us, dear sisters, inquire for one moment, why are we in this hallowed place consecrated to Jehovah? Why are we lifting up our eyes and our hopes to the high throne of divine mercy, in prospect, through a divine mediator, of a happy, holy immortality? Why are we not rather bowing in the temples of idolatry? Why not paying our blind devotion to stocks and stones? Why are we not in all the horrible darkness of heathenism, utterly without hope and without God in the world? It is because the sun of righteousness has risen upon us. It is to the gospel of our Lord Jesus Christ, that we are indebted for all our divine consolations in life, all our knowledge of God, and all our elevated hopes of happiness beyond the grave.

And when we think of the thousands and millions of our fellow beings, on whom the sun of righteousness has never risen, who are still groping in midnight darkness, with no one to point them to the Star of Bethlehem; no one to guide their erring steps into the straight and narrow way which leads to joys on high; can we remember them, and not long to impart to them the blessings, we so richly enjoy? And when we think of our dear friends and kindred, who have left their native land; those with whom many of us have taken sweet counsel, and gone to the house of God in company; those whom we shall greet no more till we meet them in our Father's house above; when we think of the sacrifices they have made—the trials, privations and hardships they endure, can we but feel it a privilege to contribute to their necessities? We ought also to be influenced by the higher motive of love to the Saviour, who hath kindly said, "Inasmuch as ye do it unto one of the least of these my brethren, ye have done it unto me."

While we ought to aid, according to the ability which God has given us, all the benevolent institutions of the age, we surely ought not to withhold our support from one which is hostile to none of them, but which with open and extended arms embraces them all.

We have not the pleasure this year to say, as in some former years, that there has been an increase of missionary interest. One collector says, "The ladies feel that they are called upon too often." Another says, "When will professing Christians feel more engaged in this great and important object? Did our heavenly Father regard our temporal wants with as little concern as we do the spiritual wants of our fellow beings, how soon should we be distressed to know how we were to be fed and clothed? And yet we who profess to love the Saviour, can sit down indifferent to the spiritual wants of millions of our fellow mortals, who are perishing for the bread of life. Let us, (she adds), ever bear in mind, that we are the Lord's stewards. To him we must render an account; and let us never make an excuse for not giving to the cause of Christ, that will not stand at the bar of God. Have we not too much reason to fear that the hands of our missionaries are not held up by the prayers of a christian community? If Christians prayed more for the success of missions, I do believe more would be cast into the treasury of the Lord."

Our Auxiliaries now number 154 subscribers. We have collected during the past year, $140 35. Since the Auxiliaries were formed in 1824, we have paid into the treasury, including what has been collected for the education of females in India, $1143.25.

But when we look abroad, and behold a world lying in wickedness, and think how little we have done, or can do, to extend the knowledge of salvation, our hearts may be ready to despond. Yet let us continue to cast our humble offering into the treasury of the Lord, though small as the *widow's mite*, accompanied with the fervent prayer, "Thy kingdom come." And let us cheer our hearts, by fixing an eye of faith upon those glorious promises which are made to our Saviour:—"He shall see of the travail of his soul, and be satisfied. He shall have dominion from sea to sea, and from the rivers unto the ends of the earth." "From the rising to the setting sun, thy name shall be great among the Gentiles; and in every place incense shall be offered, and a peace offering. All the ends of the earth shall remember and turn unto the Lord; and all the kindred of the nations shall worship before him." While we fix an eye of faith upon these glorious promises, and take a retrospective glance of the mighty movements of the christian world for thirty years past, and see here and there a light springing up in the dark places of the earth, and hear the cry from every part of the globe and islands of the sea, "Come and help us;" who can doubt that these little streams of benevolence, small and unimportant as they may seem, are destined by Providence to form, by their confluence, a mighty torrent, which is to roll on with increasing velocity, until it fills the whole world with the knowledge of the Lord, as the waters cover the seas?

If we wish to avail ourselves of the pleasure, the honour, the everlasting reward, of aiding in this *mighty work*, the privilege may be ours. But if *we* decline, others will devote themselves to the blessed cause. The enterprise will go on, until the shouts of salvation are heard in every clime, and that seraphic anthem shall roll through the heavenly arches, and echo from pole to pole—"The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever.

For the Western Recorder.

"Fatal *Accident*—Dreadful *Accident*—Awful *Accident*," &c.——These phrases are often the headings to accounts of unusual and afflicting events of Providence. I would just ask, Mr. Editor, how far is it proper for Christians to talk of accidents? Do they mean by this phrase, something that is extraneous to the providential government of God? This is heathenism—the fortuity of Epicureans, or the fatalism of Stoics. Will it be said in justification of the use of this phrase, that we mean by it an unusual providence? How much better to use this heading, then? This *invites* to the contemplation of the divine Being, and his universal presence and agency; but the term *accident* turns the thoughts *away* from God. May I recommend to your brother editors an improved heading to such articles as are alluded to above—as, *Afflicting Providence—A warning Providence—Solemn—Affecting*, &c.

It is pleasant to the Christian to have his eye turned, in all the events of this life of struggle, upon the supreme Governor and Disposer of the whole; but the phrase now called in question, not only deprives him of this pleasure, but creates, also, that painful emotion, which a pious heart cannot fail to feel, when the hand of the Almighty is not acknowledged in the wonders which he executes.

Your's, &c. SALINA.

We think well of the above suggestion. The word *accident*, to be sure, has sometimes a meaning which is rather technical than otherwise; but as used in a caption, it seldom pleases us.

A. B. next week.

POLITICAL.

FOREIGN.

Paris papers to the 4th of July, have been received by an arrival at New-York.

The French Expedition.——The intelligence from Algiers is interesting, but not so decisive in its results, as the accounts published last week gave reason to anticipate. The French army had advanced half way between their former position and Algiers, and were waiting for the calvary and provisions, to approach the walls and commence the siege.

London, June 25.——An eruption of Mount-Etna, which took place on the 16th ult. destroyed eight villages, which neither ashes nor lava had reached at any previous period. Many of the inhabitants were buried under the ruins of their houses. The ashes thrown out of the new craters were carried as far as the mountains of Calabria.

War in Africa.—The Liberia Herald, of the 6th of June, states, that a war had just commenced between Boatswain and Bassa, two negro kings, in the neighbourhood of that colony. A battle had been fought between them, in which Boatswain was said to have gained the advantage, with the loss of two of his chief warriors. A great number of lives were lost on both sides.

The editor of the Herald adds—"We feel no fear of an attack from Boatswain, or any other power, for the natives having more than once tried the effects of the white men's (colonists') big guns, are in no hurry to make another attack."

In the same paper, candidates are put in nomination for Vice-Agent, Councillors, Sheriff, Treasurer, Board of Health, and Committee of Agriculture. The tickets are headed with a line of capitals, "*Republican Nominations.*"

Dr. John W. Anderson, acting colonial agent, died with the African fever on the 12th of April.

Carthagena.—Translation of a letter from Carthagena, dated July 2, received in New-York:—

"The Liberator is still here, and will find it difficult to separate from us. Indeed, sir, the people will not permit him to depart. In him alone they view the protector of their lives, property and liberties. The last mail brought news that has silenced his greatest enemies, and satisfied every one that his presence alone stays the assassin's arm. Let Bolivar leave us, and every one who dares to think and act as his judgment directs, will meet with the fate of the brave and the noble Sucre. This great man, who has so often led the armies of Colombia to victory, and achieved more for his country than any individual except the Liberator, has been assassinated on the road from Bogota to Quito. The enemies of Bolivar may truly rank as the banditti of assassins in Colombia. The moment any man differs from their political creed, the dagger is in wait for him. Can Christians, can men in any country where the genius of liberty has shed a ray of light, countenance the conduct of these men? To be their advocates, is to advocate crime in its most frightful shape.

"It would no doubt have been pleasing to have had an opportunity of seeing the Liberator in the United States, where he would doubtless have received that attention to which he is so much entitled; but when you reflect on our situation, you will at once see, from the fate of Sucre, what it would have been. If he goes, nothing but poverty, will prevent our going with him; as without him, we shall be what the inhabitants of Guatemala, and many other nations in South-America, now are."

DOMESTIC.

Nomination for Governor, &c.—The antimasonic convention, which met in this village on Wednesday last, nominated *Francis Granger*, Esq. of Canandaigua, as a candidate for the office of Governor, and *Samuel Stevens*, Esq. of the city of New-York, as a candidate for the office of Lieut. Governor, at the ensuing election. Forty-eight counties were represented by 104 delegates.

The Salem Trials.—The trial of Joseph F. Knapp, indicted as principal in the murder of Mr. White, which commenced on Tuesday the 3d inst. was not completed on Thursday last. On that day Mr. Webster concluded his address to the jury; and it then remained for the court to charge the jury, and for the latter to agree upon their verdict. The prosecution has been conducted by the Attorney-General and Mr. Webster; and the defence by Messrs. Dexter and Gardiner, of Boston; and great ability and zeal had been displayed on both sides.

Welland Canal.—The schooner Erie, Capt. Bogert, from Cleveland, Ohio, arrived at Oswego, via the Welland canal, on the 4th inst. This event was celebrated in the latter village, by ringing the bells, firing a national salute, and a public dinner.

Treaty with the Turks.——The Washington Telegraph of the 6th inst. says, that information has been received at the department of state, that a treaty between the United States and the Sublime Porte was signed at Constantinople on the 7th of May last, by Mr. Charles Rhind, on the part of the former, and the Reis Effendi, or minister of foreign affairs of that government, on the part of the latter; and that the treaty secures to the commerce and navigation of the United States, all the advantages enjoyed by the most favoured nations, in the ports or dominions of the Turkish empire, and a free passage for their vessels to and from the Black Sea.

The Vermont Flood.—The last Vermont American relates the following incidents, which occurred during the late flood in that state:—

"In Lincoln, a house in which the wife of a Mr. Durfee and three children were alone, was surrounded by water, and the family were first apprised of danger by awaking in the night, and finding their bed just above its surface! The water continued to rise, and the bed with it, (probably buoyed up by the boards of the lower floor, which were fortunately loose.) In this situation of gloom and danger, far from the reach of any succour, Mrs. Durfee maintained, as she thinks, her self-possession; though it was with some difficulty that she prevented the bed from inclining so much that one side or the other should not be under water. The water finally rose within about twenty inches of the chamber floor, (traces of which are plain upon the walls); when Mrs. D. moved aside one or two of the loose boards which composed it, and took her children into the little loft—remaining there till her neighbours rescued her the next day! We have this upon the authority of some of the more respectable citizens of Bristol, and do not doubt it. But it seems to us that only an infinitely wise and merciful Providence can declare *how* it was done.

"At New-Haven, East-Mills, the family of a Mr. Claflin was placed in a singular and most perilous situation. The house became surrounded with water, and rose so rapidly, that escape was found to be impossible. A kind of platform was erected in an adjoining tree, and to this Mr. C. removed his family of eight children, making them fast to the tree with cords; and here they remained during the dreadful night of the 26th. The family were assisted in getting to a place of safety at about 9 o'clock the next morning; with what feelings of gratitude and thanksgiving, they alone can tell.

"At New-Haven, West-Mills, or Beaman's Hollow, the devastation was terrible. About twenty buildings (generally not very valuable) were swept away; and with them fourteen souls were hurried into eternity. Mr. John Wilson and son left their house soon after it began to yield to the impetuosity of the flood, and with difficulty swam ashore. Before any assistance could be rendered, and indeed but a moment after, the house went down, with Mr. Wilson's wife, wife's sister, and three children; and with the heavings of a few tremendous swells, their shrieks were silenced forever."

Return of the Peace Embassy.—The steamboat Chieftain returned from Prairie du Chien on the evening of the 20th (July) inst. having on board Gen. Clark, superintendent of Indian affairs, and Messrs. Dougherty and Hughes, agent and sub-agent, with many chiefs and warriors. The object of the expedition was accomplished. About ten tribes, to wit, Sacs, Foxes, Sioux, Iaways, Winnebagoes, Menomonies, Chippewas, Pottawatamies, &c. &c. met at Prairie du Chien, and under the peaceful mediation of Gen. Clark and Col. Morgan, adjusted their differences, terminated their wars, and removed the causes of future dissensions, by settling various disputed questions of boundary and hunting, and made amends to the relations of the deceased for many murders.—*St. Louis Beacon.*

Fire at Canandaigua.—The large steam flouring mill, at the foot of the lake, in Canandaigua, was entirely consumed by fire, between one and two o'clock, P. M. on the 5th ult. Every exertion was made by the firemen and citizens to conquer the flames, but to no purpose; the whole property, machinery, and a large quantity of wood contiguous to the mill, were sacrificed amid the general ruin. The scene was awfully grand, as well as alarmingly distressing to behold. The mill itself cost Messrs. Pomeroy and Gorham $28,000. This is the greatest calamity which has befallen Canandaigua for many years. The present owners hold a policy which covers eight thousad dollars, but fifty thousand would hardly make good the loss to this vicinity. The fire was first discovered in one of the upper stories, but how it originated is unknown.

Boston Rail Road.—At a meeting of the citizens of Boston on the 10th inst. at Faneuil hall, a ballot was taken on the question of adopting the resolution, for applying to the legislature for authority to the city to subscribe a million of dollars in a western rail road, and it was decided in the affirmative by the following vote: Yeas 1966, nays 532.

Small Bank Bills.—The law which forbids the circulation of bank bills of a less denomination than $5, except of the banks of this state, goes into effect on the 1st of September next. The penalty is the forfeiture of the nominal amount of the bill, with the costs of suit.

Going to the Theatre.—One of our most respectable citizens, while attending the performance at the theatre on Friday evening, was robbed of his pocket book, containing six thousand dollars, in bills of the branch bank of the United States of this place. The money was drawn from the bank on that day, in bills of from 5 to $1000. Sundry notes and papers were also in the pocket book, which may possibly lead to the discovery of the money. A reward of *five hundred dollars* has been offered for the recovery of the bills and notes.—*Prov paper.*

We hope this "most respectable citizen" will, in future, spend his leisure hours in a more respectable place.

An accident occurred on Wednesday afternoon, at the North Dutch Church, which had nearly proved fatal to several individuals. In repairing the church, the pillars that support the top of the portico were taken away, under the belief it rested on timbers, when in consequence of the jarring occasioned by ringing a new bell that had just been hung, the whole came down upon several individuals that were standing beneath. Capt. John Bogart had his leg broken, and Major Bleecker was, we understand, considerably injured. Doctor William Bay and several others were wounded, but not dangerously. But a few moments previous to its fall, a large number of children had been driven from under it.—*Alb. D. Adv.*

We learn, says the Georgia Athenian, that the gold region of the Cherokee territory is again overrun by hunters of the precious metal. It is supposed that two thousand persons are there from the state of Tennessee alone, with, we regret to say, many citizens of our own state. We expect some serious examples will have to be made before they desist.

The number of strangers who arrived at Saratoga during the week before last, is estimated by the Sentinel, at from 12 to 1500, and the whole number now in that village at 2000; an amount altogether unprecedented in any former season. Every boarding house is filled to overflowing. About 500 arrived at the village of Ballston-Spa during the same time.

The St. Lawrence Gazette, of the 3d inst. says that the late storm has been a most disastrous calamity to nearly the whole of the eastern part of that county, in the destruction of property on the borders of the several streams. In the property of mills, mill-dams and bridges, &c. the damage cannot be estimated at less than $50,000.

The marshal who has been taking the census in the neighbourhood of Pittsburgh, remarks, that wherever he finds a newspaper lying about a house, the inhabitants are civil and communicative, while, where no paper is taken, the inmates are unwilling to expose their numbers.

The population of the city of Albany, according to the late census is 24,216. Increase since 1825, 8242, or more than 50 per cent.

DEATHS.

At Portsmouth, N. H. Hon. *John S. Sherburne*, judge of the United States district court for the district of New-Hampshire, aged 73.

In Fayetteville, N. C. on the 25th ult. Rev. *Josiah James Kirkpatrick*, pastor of the presbyterian congregation in that place. He was ordained to the holy office of the gospel ministry, and installed to the pastoral charge, with the reasonable hope and expectation of seeing the work of the Lord prosperous through his instrumentality. But, alas! a few brief days, and he was called from his labour.—*Ral. Reg.*

NOTICE.

The Ladies of this village, who are friendly to the cause of missions, are informed that a Box of Clothing is to be prepared (as usual at this season) for the mission family at Mackinaw. Letters have been received from the Missionaries, assuring us that the valuable boxes sent out last autumn were very gratefully received, and that they greatly promoted their comfort and usefulness during the severe winter. It is highly important that the articles be sent to the place of deposit without delay, as it is expected that a supply will be furnished without the necessity of soliciting from house to house; and especially as the boxes sent last season very narrowly escaped being lost on the lake, because they were not earlier prepared. Mrs. Philip Thurber, on LaFayette street, has kindly opened her house for the reception of the articles, where the Ladies will meet to sew on Friday, P. M. of each week, until the box be ready to be forwarded. It may be well for those who think of contributing to remember the promise—"Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosom; for with the same measure that ye mete withal, it shall be measured to you again."

Utica, August 9, 1830.

☞ The Presbytery of Watertown, according to adjournment, will meet at Sacket's Harbour, on the 30th inst. at 7, P. M.

GEo. S. BOARDMAN, *S. Clerk.*

Watertown, August 5, 1830.

HAMILTON COLLEGE.

A stated meeting of the Trustees of Hamilton College will be held at the house of Moses Foot, Esq. in the village of Clinton, on Tuesday the 24th day of August inst. at 10 o'clock, A. M. Commencement will be on the day following; the exercises to commence at the same hour of the day. O. WILLIAMS, *Secretary.*

Clinton, August 14, 1830. 2w

NOTICE.

The Synod of Utica will be opened with a Sermon, in the presbyterian church in Rome, the second Thursday of September next, at 7 o'clock, P. M. N. COE, *Stated Clerk.*

☞ Notice is hereby given, that a meeting of the Executive Committee of the Oswego County Bible Society, will be holden at the house of Peter Pratt, Esq. Mexico, on the last Tuesday of the present month, at 2 o'clock, P. M.

R. T. SMITH, *Rec. Sec'ry.*

Pulaski, August 6, 1830.

YOUNG LADIES' BOARDING SCHOOL,

At Whitesborough, Oneida County, N. Y.

MRS. NICHOLAS' second term will commence on the 1st of September. Pupils are required to furnish their own beds, bedding, towels and spoon, and can either provide their own books and stationary, or be furnished with them by Mrs. Nicholas, at the retail prices. The Young Ladies are under the immediate care and instruction of Mrs. Nicholas, and subjected only to such discipline as will conduce to their mental, moral and religious improvement.

TERMS.—Board and English instruction, including Geography, Arithmetic, Grammar, History, Rhetoric, Logic, Evidences of Christianity, Elements of Criticism, critical reading of Milton's Works, &c. including all extra charges, (washing excepted), per quarter, payable in advance, - - - - - $35 00
Music, including the piano, - - - 10 00
French, 5 00 | Spanish, 5 00 | Italian, 5 00

Mrs. Nicholas is a native of the city of New-York, where she has been engaged in the instruction of youth, and gives references to the following gentlemen of her acquaintance in that city, viz:—

Rt. Rev. Bishop Hobart, Rev. Mr. Schroeder, Rev. Mr. Berrian, Hon. William A. Duer, President of Columbia College, Professors Moore & M'Vickar, of Columbia College, Chancellor Kent, David B. Ogden and John Duer, Esquires: To Samuel Miles Hopkins, Esq. of Albany; and to Theodore Sill, Fortune C. White, and S. Newton Dexter, Esquires, Hon. Henry R. Storrs, Rev. Elon Galusha, Rev. John Frost, and Doctors W. A. Clarke and S. S. Peck, of Whitesborough.

Whitesborough, August 12, 1830. 33w3

SMOKING CHIMNEYS,

WARRANTED TO BE MADE TO DRAW.

THOSE who are troubled with Smoking Chimneys, may find a remedy, by applying *soon* to the Subscriber, at S. Huntington's, corner of Union and Hotel streets, or by leaving their address at HASTINGS & TRACY'S Bookstore. THOMAS SHERIDAN.

Utica, August 16, 1830. 33w1

GROS DE NAPS.

SPLENDID changeable Gros de Naps, of all shades and colours, are this day received by

August 9, 1830. SHEARMAN & THOMSON.

MOREENS.

SCARLET, Crimson, Blue and Green embossed and watered MOREENS, with Fringes to match, are for sale cheap, at SHEARMAN & THOMSON'S.

Utica, August 9, 1830. 32w3

BERKSHIRE MEDICAL INSTITUTION.

THE annual Course of Lectures commences on the first Thursday of September, and continues fourteen weeks. Medical degrees are conferred at the close of the lectures, in December, and at the annual commencement of Williams College, with which this institution is connected. The requisites for an examination for a degree are, a good moral character, three years study with a regular physician, an adequate knowledge of the Latin language, and attendance on two full courses of lectures, one of which must have been at this institution. The examination for Medical Degrees begins on the Wednesday preceding the close of the lecture term. Dissertations must be lodged with the Dean of the Faculty at least four weeks before the commencement. The Trustees have made ample provision for the accommodation of students, and are increasing the advantages for a thorough and complete medical education. The Lectures will be delivered by

H. H. CHILDS, M. D. *Theory and Practice of Medicine.*
S. W. WILLIAMS, M. D. *Medical Jurisprudence.*
S. P. WHITE, M. D. *Theoretical and Operative Surgery.*
C. B. COVENTRY, M. D. *Materia Medica and Obstetricks.*
W. PARKER, M. D. *Anatomy and Physiology.*
C. DEWEY, M. D. *Chemistry, Botany, and Natural Philosophy.*

Matriculation Ticket, $3. Lecture Fee, $40. Graduation, $12. Library $1. Board, including washing, lodging, and room, $1,75 a week.

By order of the Trustees, S. M. McKAY, *Sec'ry.*

Pittsfield, Mass. July 26, 1830. 32w6

MEMOIR OF DR. PAYSON.

HASTINGS & TRACY have just received a new supply of the Memoir of Rev. Edward Payson, D. D. late pastor of the second church in Portland.

Also, Strictures on the Review of Dr. Spring's Dissertation on the Means of Regeneration, in the Christian Spectator, for 1829; by Bennet Tyler, pastor of the presbyterian church in Portland, Maine.

A Vindication of the Strictures on the Review of Dr. Spring's Dissertation, &c.; by the same. Christian Fellowship or the Church Member's Guide; by J. A. James. Also, Speech of Hon. Henry R. Storrs, on the bill for the removal of the Indians west of the Mississippi. *July 28, 1830.*

SELLING OFF AT COST,

AT No. 36, GENESEE STREET,

THE Subscriber, having made a different arrangement in his business, offers his whole Stock, consisting of *European, India* and *American* DRY GOODS, and *Family* GROCERIES, *at cost.* Those wishing to purchase will do well to call.

AUGUSTUS PEASE.

Utica, August 3, 1830. 31

NOTICE.

A YOUNG gentleman, who is qualified to teach the Latin and Greek Languages, will probably find employment, by enquiring at the office of the Western Recorder as soon as the 16th instant.

August 3, 1830. 31w2

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May 25, 1830.* 21

FRUIT.

THE Subscribers are just receiving a Supply of fresh FRUIT, among which are—

80 boxes Raisins, 30 drums Figs,
50 do. Lemons, 10 do. Sultana Raisins,
20 do. Oranges, 40 bales Almonds, &c. &c.

PARKER & HASTINGS,

April 27, 1880. No. 90, Genesee street.

GROCERIES.

PARKER & HASTINGS, No. 90 Genesee street, (Green Store), are now receiving a fresh supply of GROCERIES, comprising almost every article usually kept in their line of business, which they offer at a very small advance from the New-York prices, for cash.

Utica, April 27, 1830. 17

TEAS, SUGARS, COFFEE.

50 chests fresh Teas, 10 hhds. Brown Sugars,
20 bags Coffee, 30 boxes Loaf Do.

Just received, by PARKER & HASTINGS,
No. 90, Genesee street.

Utica, April 27, 1830. 17

MOLASSES, FISH, TOBACCO.

30 hhds. Molasses, 60 bbls. Mackerel,
150 qt's Codfish, 40 kegs Tobacco,
15 bbls. Shad, Now receiving, and for sale,

By PARKER & HASTINGS,

April 27, 1830. No. 90, Genesee street.

Franklin Primer—Improved Reader—and American Class-Book.

HASTINGS & TRACY have just received a supply of these very popular School Books, recently recommended by the Boston Convention of School Teachers. [This meeting was attended by more than two hundred persons, consisting of gentlemen, teachers, and other friends of education, from Massachusetts, New-Hampshire, Connecticut, and Vermont.] H. & T. will soon be prepared to supply Booksellers with these Works, on the same terms with the publisher at Greenfield.

POETRY AND MUSIC.

From the Charleston City Gazette.

CLOUDS.

"Cloud land! Gorgeous land!"—COLERIDGE.

I cannot look above and see,
Yon high-pil'd, pillowy mass
Of evening clouds, so swimmingly
In gold and purple pass,
And think not, Lord, how thou wast seen,
On Israel's desert way,
Before them in a shadowy screen
Pavilion'd all the day:

Or of those robes of gorgeous hue
Which the Redeemer wore,
When ravish'd from his followers' view,
Aloft his flight he bore;
When lifted as on mighty wing,
He curtain'd his ascent,
And wrapt in clouds, went triumphing
Above the firmament!

Is it a trail of that same pall
Of many colour'd dies,
That high above, o'er-mantling all,
Hangs midway down the skies?
Or borders of those sweeping folds,
Which shall be all unfurl'd
About the Saviour, when he comes
In judgment o'er the world?

For in like manner as he went,
My soul, hast thou forgot?
Shall he his terrible descent,
When man expecteth not!
Strength, Son of Man! against that hour,
Be to our spirits given,
When thou shalt come again in power,
Upon the clouds of heaven.

Music of the Morning.—The following beautiful description appears in a musical article in the American Monthly Magazine:—

"It is not mere poetry to talk of the "voices of summer." It is the day-time of the year, and its myriad influences are audibly at work. Even by night, you may lay your ear to the ground, and hear that faintest of murmurs, the sound of growing things. I used to think when I was a child, that it was fairy music. If you have been used to rising early, you have not forgotten how the stillness of the night seems increased by the timid note of the first bird. It is the only time when I would lay a finger on the lip of nature; the deep hush is so very solemn. By and by, however, the birds are all up, and the peculiar holiness of the hour declines. But what a world of music does the sun shine on! The deep lowing of the cattle blending in with the capricious warble of a thousand of God's happy creatures, and the stir of industry coming on the air like the undertones of a choir, and the voice of man, heard in the distance over all, like a singer among instruments, giving them meaning and language! And then, if your ear is delicate, you have minded how all these sounds grew softer and sweeter, as the exhalations of dew floated up, and the vibrations loosened in the thin air."

It is not very fashionable to attend such concerts as the above at the present day. Hence one cause of the prevalence of dyspepsy.

A good Beginning.—The Euterpeiad has the following notice of a *sacred* concert:—

"We noticed several weeks since, by the Boston papers, that a *sacred concert*, under the direction of Mr. Joseph Baily, was given in that city, and that between the performance of some of the musical pieces, the "Reading of the Scriptures," and a "Prayer," were introduced. We are heartily glad to see this, and hope hereafter, that similar exercises may be introduced whenever sacred concerts are given. By adopting this plan, a proper distinction will be observed between sacred and secular music."

We are glad to see by the above, that even the admirers of theatrical music begin to acknowledge the necessity of a practical discrimination in reference to devotional efforts.

Ridiculous Self-Puffing.—A music master in New-York, Mr. Goward, "having served twelve years in the musical profession under the first teachers," &c. says that he is "enabled to impart a greater theoretic and practical knowledge in only *six* lessons, than is usually done in years." This reminds us of one of the worthies of old Horace, who could make a hundred verses of poetry while standing upon one leg!

By the following extract, it would seem, that the dandies and the dandyzettes are about to be furnished with music, suited to their peculiar liking:—

"*She never blamed him, never!*"—Bourne has just laid upon our desk an air to the above words, arranged by Mr. Boyle; which in addition to the usual attributes of good music, pleases both the sight and smell, it being printed upon lilac tinted paper, delicately scented by some aromatic essence."—*N. Y. Com. Adv.*

Would it not be well to print the music on large cookies, so that all the senses might be gratified at once?

MISCELLANEOUS.

A WORD IN SEASON.

Solomon tells us that a word in season is like apples of gold in pictures of silver. A Christian should be scattering these golden apples profusely. Let every disciple of Christ determine never to write a letter of friendship, or meet an acquaintance, or travel in a stage coach, without letting his principles and feelings be known. *Out of the abundance of the heart the mouth speaketh*, said our blessed Saviour. If a Christian *feels* as he ought, he cannot but speak and write for christianity on every fit occasion; and such opportunities are never wanting to one disposed to use them. He who finds it awkward to introduce religious conversation, or to let his light so shine *as to be seen*, ordinarily has not the love of Christ in him.—*N. Y. Evangelist.*

THE RIGHT DIRECTION.

Our Saviour preached to the poor, and thus fulfilled the predictions of the prophets. In scriptural meaning the poor are the great body of working men. The reason of his directing his efforts to this class is obvious to an intelligent observer. They are the foundation of society; all classes rest upon em. It is so in every age, and every nan; especially in this. The moral tendenis upwards. Enlightening the common people is making the whole mass wise. The poor rise and spread, and pervade, and direct, and govern all. Infidels act upon this state of things. And Christians would act philosophically, as well as scripturally, if they imitated their example.—*ib.*

A PHILOSOPHICAL PREACHER.

A worldly man began to taunt a celebrated preacher, and among other things told him it was true his congregation was large, but it was made up chiefly of servants and low people. "I know it is," said the sagacious divine, "my church are composed of such converts as Jesus Christ and his apostles gained; and as for servants, I had rather be the means of converting them than their employers." Why so? inquired the man. "*Because*," observed the minister, "*they have the care of all the children.*"—*ib.*

FOREIGN MISSIONARIES.

In addition to what Mr. Fisk has said respecting the qualifications of the most who have gone as missionaries to the heathen, I can state that the men from the Basle seminary, who recently visited our country on their way to Liberia, had been but a short time in preparation for the work. One of them told me it was only three years since he left his joiner's bench, and that in early life he had only an ordinary education. Mr. Anderson, the assistant secretary of the American Board, on his return from Greece, said, "It gave him pleasure to state, that in his travels he had met with several missionaries from the Basle seminary; one at Malta, and two in Greece. He found them to be practical men, and gentlemen of intelligence. One of them was employed by the Greek government in the direction of their *public schools*, of which he was the superintendent."—*Vt. Chronicle.*

A HAPPY THOUGHT.

If you wish to find any thing that is lost in a well, or to ascertain the cause of any impurity there may be in the water, place a mirror over the well in such a position as to catch and throw the rays of the sun directly to the bottom of the well, which will instantly become illuminated in a manner so brilliant, that not only the smallest articles, such as pins, needles, spoons, knives, &c. can be distinctly discerned, but also, that the smallest pebbles and stones at the bottom can be as effectually examined as if they were held in the hand. The sun is in the best situation to be reflected in the above manner in the morning or afternoon of the day. "This simple experiment," says the editor of the Hamden Whig, "was communicated to us by a worthy patriot, with a wish that we should give it to the public."

MONKISH IMPOSTURE.

About the dawn of the reformation in Scotland, pretended relics were in great repute, and a Roman pedlar, who had a large stock of them, opened his pack near Haddington. Among other varieties, he had a bell which had a rent in it, said to have been occasioned by a false oath; and he pretended that such was its sacred sensibility, that if any person with his hand on it dared to swear a falsehood, it would rend, and the swearer's hand cleave to it. Fermor, to expose this pretence, laid his hand on it, and solemnly swore, "*That the Pope was anti-Christ, and his cardinals, priests, and monks, locusts from hell, to delude men from God, and that they would return to hell.*"—Lifting his hand freely from the bell, he held it up to the multitude, that they might see that no change had been made upon it; and that according to its owner, he had sworn nothing but the truth. The pedlar slipped off ashamed, nor did any more of those impostors trouble the nation.

PRISON DISCIPLINE AT AMSTERDAM.

The principal prison is the house of correction, called also the rasp-house, because the chief employment of its inmates is the cutting and rasping of Brazil wood. In this place of confinement no one is suffered to be idle; and thus the government is indemnified for much of the expenditures, and the prisoners, on their part, are frequently reclaimed, by its wholesome and rigid discipline, from the dissolute and vicious habits, which led them to become its inmates. In the yard of the prison is one cell, and only one, for the treatment of the incorrigibly idle. A stream of water constantly flows into it, which can only be discharged through a pump set up within. The only means, therefore, by which the inmate can avoid being overwhelmed by the ingress of the water, is by working incessantly at the pump. If he persists in his idleness, he is inevitably drowned. It is said that it is now never used.—*Dr. Lardner's Cabinet Cyclopædia.*

ANECDOTE.

The following anecdote was told to me by a senator of Berne. Two neighbouring farmers had a dispute respecting the right to some adjoining property, which they could not compromise; and an action was brought to determine it. On the day appointed for the trial, one of the farmers having dressed himself in his Sunday clothes, called upon his opponent to accompany him to the judge. Finding his neighbour at work on his ground, he said to him, "Is it possible you can have forgotten that our cause is to be decided today?" No, said the other, "I have not forgotten it; but I cannot well spare time to go. I knew you would be there, and I am sure you are an honest man, and will say nothing but the truth. You will state the case fairly, and justice will be done." And so it proved, for the farmer who went to the judge stated his neighbour's claims so clearly, that the cause was decided against himself; and he returned to inform his opponent that he had gained the property."

"They manage these things quite otherwise, said I, in"—some places.—*Ch. Reg.*

LARGE GOOSEBERRIES.

We just now saw in Dr. Kidder's store, some large gooseberries, raised in his garden at Medford. One of them measured *three inches* in circumference one way, and *four inches* the other, and weighed *half an ounce*, lacking nine grains. They are of the common kind. A peculiar cultivation in regard to manuring and trimming the bushes has been pursued.—*Bunker-Hill Aurora.*

LITERARY AND SCIENTIFIC.

ITEMS OF FOREIGN LITERATURE.

The editors of the Journal of Commerce give the following items from foreign periodicals just received:—

The Foreign Quarterly Review for June, contains a brief description of Scholz's new edition of the Greek Testament, the first volume of which has just been published in 4to at Leipsic, embracing the four Evangelists. The editors of the Foreign Quarterly speak of it as "the most important edition of the new testament that ever was given to the public." Griesbach's celebrated edition exhibits the various readings collected from three hundred and fifty-five MSS. That of Sholz, in the portion already published, six hundred and seventy-four MSS. of which not less than three hundred and twenty-two were never before collated. For this purpose, Dr. Scholz visited the principal libraries in various parts of Europe and Asia. He is a native of Bonn, on the Rhine.

Champollion is about to publish an account of his researches and discoveries in Egypt, during the expedition from which he has just returned. Nothing, it is said, can be more interesting than the identity of the facts recorded by Moses, Herodotus, Manetho, Tacitus, &c. and established by the discoveries of Champollion.

A French ecclesiastical biography is announced for publication, in eighty-one volumes.

A new voyage round the world, it is said, will be undertaken, after the termination of the expedition to Algiers, under the command of Capt. Mathien, the principal object of which is to be the islands of the Pacific.

Baron Taylor is about to proceed to Egypt, to superintend the excavations undertaken by order of the French government, and the removal to France of the two obelisks known by the name of Cleopatra's Needles.

Gesenius is about to publish a new edition of his Hebrew Bible, with a revised text and notes.

The Academy of La Cruen, in Italy, has awarded its great prize of 500 scudi, to Botta, for his history of Italy, notwithstanding the work is prohibited in almost all the Italian states, except Tuscany.

From the New-York Observer.

LIBERAL EDUCATION.

Last year we prepared a table, showing the number of college students from each state in the Union, and the proportion which this number bore in each case to the population of the state. The following table has been prepared from the college catalogues of the present year. The numbers and proportions are in several cases materially different from those of last year:—

States.	Students.	Population.	Proportion.
Maine,	128	420,000	1 in 3,300
New-Hampshire,	139	300,000	1 in 2,200
Vermont,	138	280,000	1 in 2,000
Massachusetts,	543	580,000	1 in 1,070
Rhode-Island,	34	90,000	1 in 2,700
Connecticut,	205	290,000	1 in 1,400
New-York,	543	2,000,000	1 in 3,700
New-Jersey,	115	330,000	1 in 2,900
Pennsylvania,	436	1,390,000	1 in 3,200
Delaware	10	80,000	1 in 8,000
Maryland,	171	450,000	1 in 2,600
District of Columbia,	38	50,000	1 in 1,400
Virginia,	370	1,180,000	1 in 3,200
North-Carolina,	96	720,000	1 in 7,500
South-Carolina,	214	600,000	1 in 2,800
Georgia,	107	410,000	1 in 3,800
Alabama,	33	380,000	1 in 12,000
Mississippi,	29	130,000	1 in 4,700
Louisiana,	18	300,000	1 in 17,000
Tennessee,	144	600,000	1 in 4,000
Kentucky,	250	650,000	1 in 2,600
Ohio,	169	1,000,000	1 in 5,800
Indiana,	4	300,000	1 in 75,000
United States,	3933	13,000,000	1 in 3,300

The population is that of 1830, as estimated by the committee on public lands.

Remark.—In New-England there is on an average one student in college for 1,650 inhabitants; in the middle states one for 3,400, and in the states south and west of Pennsylvania one for 4,400.

HYDROPHOBIA.

The London Lancet, a medical paper, of June 5th, says:—"Every method of treating this horrible disease, which has of late been described in the newspapers and medical journals, has failed, and the whole range of the materia medica does not comprehend a known cure. The only safe and certain *preventive*, is an immediate and free excision of the wounded part. A tent may afterwards be introduced to make the wound suppurate, but this is not at all necessary, if excision be properly performed. Great care should be taken that the edge of the knife does not come in contact with the morbific poison; otherwise, in making the incisions, the matter will become diffused beyond the original seat of injury. Where the knife cannot be safely made use of, "fused potash" will be found at once the best substitute, and the best caustic that can be employed."

DIGGING VS. STAMPING.

It is a doubt whether mankind are most indebted to those, who, like Bacon & Butler, dig the good from the mine of literature, or to those who like Paley, purify it, stamp it, fix its real value, and give it currency and utility. For all the practical purposes of life, truth might as well be in a prison as in the folio of a school-man, and those who release her from her cob-webbed shelf, and teach her to live with men, have the merit of *liberating*, if not of *discovering* her.

Rev. Dr. Skinner, of Philadelphia, delivers the oration, and Rev. Daniel Huntington, of North-Bridgewater, the poem, before the Porter Rhetorical Society of the Andover Theological Seminary, at the anniversary in September.

The Journal of Education will hereafter be edited by William C. Woodbridge, and Jacob Abbot. Before this arrangement was made, Mr. Woodbridge had contemplated the establishment of a new periodical.

The National Gazette mentions, that the Rev. Mr. Stewart, recently returned from another visit to the missionary stations in the islands of the Pacific, in the U. States ship Vincennes, is soon to publish his journal.

We notice an advertisement in the Cincinnati Christian Journal, of a German translation of Fox's Book of Martyrs, for the use of the German population in this country.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks, - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank -	par	Salem S. M. & B. Co.	1 1-2
Dutchess County -	par	Monmouth	broken
Lansingburgh - -	par	Franklin - -	do
Bank of Albany* -	1-2	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City -	do
Newburgh* - -	do	State, Trenton -	do
Columbia, Hudson	stopped	All others - -	1-2
Middle District -	do	*Pennsylvania.*	
Orange County -	1-2	Philadelphia Banks	par
Catskill - - -	do	Chester County -	1-2
Troy - - -	do	Delaware County -	do
Farmers', Troy* -	do	Reading - -	3-4
Mohawk - - -	do	York - - -	1
Geneva - - -	3-4	Pittsburgh - -	do
Utica - - -	do	Gettysburgh - -	do
Utica Branch - -	do	Chambersburgh -	do
Auburn - - -	do	Carlisle - -	do
Ontario - - -	do	Lancaster - -	do
Central - -	do	Greensburgh -	5
Rochester - -	do	Brownville - -	do
Newburgh Bran. Ithaca	do	Silver-Lake -	25
Jefferson County -	do	All others uncert. or	broken
Chenango - -	do	*Maryland.*	
Niagara - -	broken	Baltimore banks	1-2
Wash. & Warren, -	do	Somerset & Wor.	broken
Plattsburgh - -	do	Snowhill - -	do
Greene county -	do	Princess Ann -	do
J. Barker's Exchange	do	Cumberland -	do
Maine.		All others	1 1-2 a 2
Bath - - -	10	*Dist. Columbia.*	
Waterville - -	do	Bank of Columbia	25
Castine - -	broken	Alexandria Mer.	broken
Wiscasset - -	do	Franklin - -	do
Kennebec - -	do	All others	1 a 1 1-2
Passamaquoddy -	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others - -	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank -	3-4	*South-Carolina.*	
Exeter - -	10	Charleston Banks	3
All others - -	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe - -	5
Berkshire bank	broken	Marietta - -	do
Essex, Salem -	do	Steubenville -	do
Farmers', Belchertown	do	Farmers & Mec. -	do
All others - -	1-2	Lancaster - -	do
Connecticut.		St. Clairsville -	do
Norwich Bank -	par	Mount-Pleasant -	do
Eagle, New-Haven	broken	Western Reserve -	do
Derby - - -	do	Columbus - -	do
Thames - - -	5-8	All others uncert. or	broken
All others - -	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan - -	2
All others	1-2	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston - -	broken
Do Elizabethtown	do	Quebec - -	3
Do. New-Brunswick	do	Montreal - -	3

* Bills of these Banks, $20 and upwards, par.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, 2000lbs.	$110 50a111	Sole, oak tanned, lb	20a25
Pearl	115 50a116	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a30
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	10a11	Sperm, summer st'd	64a65
Java	12a13	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 50a7 75
Alabama	9a11	—— prime	5 25a5 50
Feathers,		Pork, mess	11 50a12 00
Live American, lb	35a36	—— prime	9 12a9 25
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a9 00	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	5 00a5 25	Havana, white, lb	12a14
Western (canal)	5 12a5 50	—— brown	8a9
Rye flour	3 38a3 50	New-Orleans	7a8
Indian meal	2 37a2 50	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 00a1 06	*Tallow,*	
—— western	1 03a1 10	American, lb	6 1-2a7
Rye	63a65	*Teas,*	
Corn, north yellow	58a60	Bohea, lb	30a32
Oats	36a37	Souchong	44a75
Barley	68a	Hyson-skin	38a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	70a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 00a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 00a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honorable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

A NEW SUPPLY.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Woods on Infant Baptism, Dick's Christian Philosopher and Philosophy of Religion, Daily Food, Scott's History of Scotland, Child's Botany, The Little Philosopher, in 3 parts, Barber's Grammar of Elocution, &c.

Also, just received, Hoyt's Antiquarian Researches, comprising a history of the Indian Wars in New-England, Brown's Dictionary of the Bible, Hart's Geography, Sequel to Popular Lessons, &c.

Utica, June 29, 1830.

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.

Utica, August 18, 1829. 33

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency; and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

Dr. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe, as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition. Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street, Utica.

July 28, 1829. 30

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood*. From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility, Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy, Salt Rheum, Shingles, Tetters, Blotches of the Face, &c.

The following recommendation and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

To the Editor of the Western Recorder.

SIR—I consider it the duty of every man to give publicity to any thing, coming immediately under his observation, that may tend to the benefit of the human family. I therefore give the following statement, in good faith, and from the conviction that it will prove serviceable to many:—

Abraham Vanderpool has been employed in my stone ware factory several months; during which time he had one of the most inveterate and offensive ulcerated sore legs that ever came within my notice; and, in fact, the fetor arising from it was such as drove each man successively from my employ, almost as soon as engaged. He was directed to commence using Dr. Marshall's Ambrosion. A few bottles of this article removed the offensive smell, *healed the part entirely*, and improved his health in a very high degree. The effect of this medicine was truly astonishing. I shall only add, that this man had been in the hospital at Philadelphia for several months, and left it uncured; and has since had considerable but ineffectual medical aid. AMOS GAY.

Utica, Dec. 31, 1829.

NEW-HARTFORD, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation and *healed the sores perfectly*. Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.

JAMES BOARDMAN,
Barclay st. N. Y. late Captain U. S. Army.

To Dr. G. Marshall. June, 1820.

Some time after Dr. Mott had performed a difficul operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.

SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. July, 1829.

To be had of Mr. JOHN WILLIAMS, Messrs. STORRS & Co. Dr. J. B. MARCHISI, and Messrs. HITCHCOCK & SWAN, Genesee street.

Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it.

G. MARSHALL, No. 93, Genesee street, Utica.

August 25, 1829. 34

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 33, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

NOTICE.

THE Subscriber has removed his Medical Dispensary, No. 39, Genesee street, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & HARVEY, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle, and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much tronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica. 51

Utica, February, 1830.

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, if softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.